A SERMON preached before the Queenes Maiestie,

By maister Edwarde Dering, the 25. day of Februarie. Anno. 1569.

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¶ O Lorde open thou my lyps, and my mouth shall shewe forth thy prayse.

PSALM. 78. 70.

¶ He chose Dauid his seruaunt also, and tooke him from the shepfolds, euen from behinde the Ewes great with yong tooke he him: to feede his people in Iacob, and his inheritance in Israel. So he fed them according to the simplicitie of hys hart, and guyded them by the discretion of his handes.

THE Prophete declareth in this Psalme, howe God of his iustice, for the great sinne of Ephraim, tooke from that Tribe, both the Tabernacle and the Scepter, and

gaue them to the Tribe of Iuda: whome then according to his mercye he had purposed to blesse with all perfect happynes. In which we learne not to abuse Gods mercies, least they be taken awaye from vs, as from the Tribe of Ephraim they were. And then what helpeth it vs that in tymes past we haue bene happy? And least this should happē also vnto the tribe of Iuda, to fall from Gods mercies, into his displeasure: the Prophet in this place styreth them vp to thankfulnesse, that they might be found worthy to haue continued towarde them so great blessinges. And this he doth by example of Dauid, in shewing both howe mercifully God dealt with him, and howe obedientlye Dauid walked before the Lorde.

Three reasons.

And herein he vseth as it were three reasons to moue them with all. The first is of Gods great mercies, whence he had called Dauid. The seconde is of Gods intent and purpose whervnto he called him. The thirde of Dauids owne person, howe faithfully, and howe truly he dyd execute that whervnto he was called. The first argument or reason he comprehendeth in these wordes: He chose *Dauid* his seruant,

and

and tooke him from the shepfoldes. The ſeconde in theſe wordes. He choſe him to feede his people in Iacob, and his inheritance in Iſrael. The third in theſe words. So he fed them according to the ſimplicity of his harte, and guided them with the diſcretion of his hands. Theſe arguments wyll I ſpeake of as God ſhall giue me vtteraunce. And if they ſhall be nowe more effectuall to moue vs, then they were then to moue the people of Iſrael: then be we profitable and happy hearers. If not, it is good right and reaſō, that as we haue bene in the fellowſhippe of the ſame ſinne and iniquitie, ſo we ſhoulde be partakers of the ſame reward and puniſhment: that if God ſhall ſo deale with vs, that we loſe againe both the Tabernacle and ỳ Scepter, as they haue done before vs, we can ſaye no other but the Lorde is ryghteous, and beholde we haue eaten the fruite of our owne labours. Let vs therefore conſider of theſe argumentes, and ſtyrre vp as we maye the gyft of God that is in vs, that at lengthe, we maye learne by them more holy obedience.

The firſt argument is the good conſideration of Gods mercies whence he called

Dauid. Which argument alone is so effectual & strong to stirre vs vp to the obedience of our calling, that it is able inough to raise vs againe, though we were neuer so deepe sonken in rebellion: A sure proofe of ỹ efficacie of it may be vnto vs the oft and continual vse of it in the sacred scriptures. For seing ỹ Gods spirit in his holy worde doth so oft apply it, both as a helpe to confirme the Godly, & as a present remedy to turne againe the most obdurat & wylful sinner from his obstinat purpose: surely, except al ỹ dewes of gods mercies be mercyloully dryed vp in our barren hartes, the same argument if we can wel thinke of it, wyl be effectual in vs to worke our regeneration in the newnesse of lyfe. When God would haue Abraham to forget his countrey and his fathers house, to go that long and wearie iourney into the lande of promise, where he and his posterity should dwell after him, he confirmed him with this saying: I am the Lord thy God, which brought thee out of Vr of the Caldeans. By this remembraunce of his former benefits he perswaded Abraham to aduenture all ỹ he presentlie enioyed, vpō hope of a better premise, which yet he had

Gen. 15. 7

had not ſeen, but which ſhould be fulfilled.

When God would moue the children of Abraham, that is the children of Iſraell to turne againe from their great iniquites, that they had ſo long practiſed in the hardnes of their harte, he vſeth but this argument, to tel them of al the miſeries ỹ they were borne in: their country to be a curſed country, their fathers idolaters, them ſelues geuen ouer to all voluptuouſnes & pleaſure, not regarding god, nor ſeeking his religiõ. In which woful eſtate when ỹ Lord God did behold them, he pitied their miſery, and ſayde euẽ then vnto them, You ſhall liue. By which promiſe their former wo vaniſhed away, and in ſtede of nakednes, they were clothed with broydred worke, they were couered with fine ſilke, decked wᵭ many ornaments, and had a crowne of beauty vpon their heads. Now therfore that they ſhould not walke in their owne waies, or commit Idolatry as other Gentiles dyd, nor treade ſuch benefites vnder their fæte: this argument as a ſtrong medicine the Prophet repeated often, and with many wordes.

Iosu.24.2
Gen.11.13.
Exo.3.10
Ex.12.37.
Iosu.23.16
Esa.43.34
Ezec.16.

Thus God dealt oft with the Kings of Iſrael and of Iuda, when they begã to fal

2.Sam.12.
7.8.9.

2.Sam.12 17.18.19 1.Reg.14 7.8.9 1.Reg.16 2.3.4.

away, and walke as other Nations walked that were rounde about them. He called them backe, by putting them ofte in mind, how his mercy had bene with them, and from what lowe estate he had rayſed them vp. Thus the Prophets of God delt

Ioſu.24.2

often with the people. Ioſua, when he had brought them into the land of Chanaan, to the ende they might feare God, and make their dwelling ſure, he made vnto them a long repitition of Gods benefites, that by remembraunce of them their dull ſpirits might be ſtyred vp the more obedientlie

1.Sam.10 18.

to followe God. Samuel, when he was afraid of Gods heauy diſpleaſure towards the people of Iſraell, becauſe they had asked a king for them: to thende they might turne awaye Gods anger from them by their ſpeedy repentaunce, he tolde them what God had before done for them, as a ready waye to make them beware afterwarde, how they dyd wyllingly offend ſo louing a father. Steuen, when he woulde

Act.7.8

haue perſwaded thoſe, whoſe iniquitye was now growen to a full meaſure, that they had crucified Chriſt, as though in this alone were ỹ greateſt hope of amẽdment, he choſe no other waye to conuert

them

them but this, to ſhewe in long exhortation what God had done for them, and for their fathers. And this, as in the begynning it was giuen by the holie Ghoſte to man, as a ſouereigne medicine to kæpe him far from vnthankfulneſſe: ſo it hath bene continued by the ſame ſpirite from time to time to ſtyrre vs vp not to forget the Lorde. Our Sauiour Chriſt to make his Diſciples ſure, and that they ſhoulde neuer ſhrinke for aduerſitie, he told them often this, that they had not choſen him, but he had choſe them. Saint Paul, when he would moue the Corinthians for to auoide the falſe Apoſtles, & to folow Chriſt, he perſwaded them thus, that in tymes paſt they were Gentiles, & were willingly lead away to dum Idols. And againe to the Epheſians: You were in tymes paſt dead in treſpaſſes and ſinnes, you walked after the Prince that ruleth in the ayre, after the ſpirite that nowe worketh in the children of diſobedience: but God who is ritche in mercies, through the great loue wherwith he loued vs, euen when we were dead, hath quickned vs in his ſonne Chriſt.

Ioh. 15. 16.

1. Cor. 12. 3

Epe. 2. 2

This argument, dearely beloued, ſeeing it is ſo ſtrong, let vs applie it vnto our

ſelues,

selues, for our disease cleaueth fast vnto our bones wᵗ long continuaunce, and we haue nede of sharpe medicine to heale it againe. Let vs therfore vse it (I beseeche you) and if Gods spirit haue not forsaken vs, ỹ we be vncureable, no doubt we shall recouer and grow to amendment. Let vs se our own estate, & what God hath done for vs, what clowdye dayes haue gone ouer our heads, and in how fayre sunshine we be set again, and no doubt wher sinne hereafter shall alure vs as before, it wyll make vs afrayd of his deceitful baite, and we wil neuer be brought to ỹ beuty of the golden cup, to drinke of ỹ spiritual whoredoms that are within. We were in times past Gentyles, and vncircumcised people. nowe Christ hath pulled downe the wall of seperation, and made vs all one, euen his children of adoption. We were aliants from the common wealth of Israell, nowe we are receyued as Citizens, in the company of his faithful. We were strangers from the couenaunt and promyse, now Christ hath delyuered a new Testament, in which we also are wyttē heires of mercy. We lyued sometyme in ignorance, and had no hope, now we haue re-

Eph. 2. 11. 12

ceyued

ceyued knowledge, and are cõfoꝛted. We were without God in the woꝛlde, and could no wher lay downe the terrours of our ſinnes, but nowe we haue receiued ẏ ſpirit of adoption, by which we cry Abba, Father. And what ſhould I ſay moꝛe? we were ſubiect vnto ſinne, hel, death and condemnation, now Chriſt hath ſpoiled the pꝛincipallites and powers, deliuered vs out of that power of darknes tranſlated vs into a kingdome of immoꝛtalitie and grace. Except we haue ſet our harts as an Adamant ſtone, oꝛ as the Pꝛophet ſaith made our harts & faces like ẏ Flint, it is impoſſible but that thys cogitation ſhoulde moue vs. Oꝛ if it do not ſo, ſurely ſurelye, though the Lord had not ſpoken it thus often vnto vs, oꝛ if thẽ Scripture were not writtẽ foꝛ our inſtruction, yet ẏ law of Nature would cõdempne vs foꝛ moſt vnthankful men. Day and night we ſhould beare a witnes in our own cõſciẽce, how fearful iudgemẽt God hath reſerued foꝛ ſo great iniquity. Who amõgſt vs could beare it, to be rewarded with vnthankfulnes, wher we haue wel deſerued? To bæ contemned of thoſe, whom we rayſed vp to honour? To be ſpoyled Rom.8.15. Col.2.15 Col.1.13 Ezec.3.9

of

of those, whom before we had clothed: To be betrayed of those, whom we haue especially trusted: And how then are we blinded & vnderstand nothing: Howe shall the Lord beare it at our handes, if we be vnthankfull vnto him, if we contemne him, robbe him of his honour, who alone hath made vs glorious, when we were couered with our owne shame and confusion: The Lorde graunt vs his holy spirit, that we deceyue not our selues.

There is nothing more effectuall to moue a sonne to obedience, then to knowe he hath a louing father. Nothing maketh so trusty the bondseruant, as to remẽber he hath a gẽtle Maister. Nothing maketh ỹ Subiect more faithful vnto his Prince, then to fele by good experience his Princes clemencie. Nothing ioyneth man faster in the bonde of frendship, then to consider well what his friende hath done for him. And let nothing binde our obedience more carefully to the word & wyl of God, then that he hath so long cõtinued mercifull vnto vs. As sure as ỹ Lord doth liue, this is his holy trueth, he that can not be moued with this, he hath not Gods holye spirit. Poore or ritch, bond or frꝛe, hye or low,

lowe, Noble, or of lowe degree, Prince or ſubiect, all is one. The remembraunce of Gods mercie muſt make vs all thankful, were we never ſo mighty. This cogitation muſt vaniſh far from vs the pride of a kingdome, to thinke how God hath raiſed vs from the ſhepefoldes. Whoſoeuer can ſay thus: I haue bene bond, but I am free: I haue bene in daunger, I am in ſafety: I haue bene fearefull and trembling, I am careleſſe: I haue bene full of ſorow, nowe my ſoule is at reſt: I haue bene in miſery, I am in dignity: I haue bene a priſoner, I am a Princes. Beleeue me, beleeue me, if the great & goodly Cities, which he builded not: if the houſes ful of all maner of golde, which he filled not: if the vineyardes and Olive trées which he planted not, did not make him to forget the Lorde which brought him out of the lande of Egipt, out of the houſe of bondage: If proſperitie haue not made him dronken, ſo that he hath baniſhed farre from him all ſenſe & vnderſtanding, the remembrance of this thing wyll make him thankefull vnto him that hath bene thy worker.

Yea, euen you that are now a Princeſſe of Maieſtie, if you haue felt any ſuch alteration,

ration, take hæde, flée far awaye from all vnthankfulnes. If you haue sene ẏ daies, in which you haue sayde: O Lord, I haue no friend but thæ alone, now ẏ prosperity hath brought vnto you a great many of fayre countenances, forget not that God, who was your only friend in trouble. If in tymes past you haue prayed that you might not build vpon the sande, to haue your house shaken with euerie blaste of winde: now that you haue choyce of your owne ground, take heede I beseeche you, where you lay your foũdation. Now that the Sterne and Helme is in your owne hand, guyde your Ship so ẏ the waues do not ouer run it. If you haue prayed in times past vnto God, to molify your enemies harts, & to bring their cruell practises to nothing, now ẏ you your self are in safety, be not cruel vnto Gods annointed, & do his Prophetes no harme. I næde not seke far for offences, wherat Gods people are grecued, euen roũd about this Chappell, I see a great many, and God in his good time shal rote them out. If you haue sayd somtime of your self: Tanquã ouis, as a Sheepe appointed to be slain, take heede you heare not now of ẏ prophet: Tanquã indomita

Math. 7. 26

Psa. 105. 15

Psal. 44. 22

Iere. 31. 18

indomita iuuenca, as an vntamed & vnruly Heiffer. I wyll not with many woꝛds admoniſh your Maieſty, that are wyſe ynough: onely I wyl ſay this, returne into your owne hart, and ſearch your raynes. And here I ſet beforꝛe you ỹ tribunal ſeate of Chꝛiſt: If you knowe theſe things to be true, diſcharge the fayth you owe, grœue not your quiet conſcience, leaſt it begin to accuſe you, and ỹ burthen of it to be greater then you ſhall be able to beare. If God haue defended you mightely, as euer he dyd Dauid the Pꝛophet, diſcharge your faith with the Pꝛophet Dauid, and cry in ſpirit: Quid retribuam Domino pro omnibus quæ retribuunt mihi? What ſhall I giue vnto the Lorꝛd forꝛ all thoſe benefites that he beſtowed vpon me? Pſal. 11

And thus much as God hath giuen me vtterance, I haue noted vnto you out of ỹ firſt parte of this Scripture, howe that God dyd chuſe Dauid from the ſhepfolde. The Lorꝛde giue you grace to confeſſe his gꝏdneſſe, and ſhewe your ſelues moꝛe thankfull forꝛ all his benefites. One other thing we may note here, that all that we haue of God, it is of his frœ mercy, it is not of our deſeruing, eũ as he gaue both

the

the Tabernacle and the Scepter vnto the
Iosua.5.6 tribe of Iuda, because he loued it. So God
gaue vnto his people a lande that flowed
with milke & hony, but he gaue it not for
their righteousnesse, for they were a fro-
warde people, but because he loued them.
So God dealt fauourably with Sion, that
Deut.1.8 is, with the children of Israel, not because
of their obedience, for they were a rebel-
lious nation: but because he remembred
his oath which he sware vnto their fore-
fathers. So God fulfilled the prophecy of
Gen.49.6 Iacob, & he blessed Iuda, but he fulfilled it
in Dauid, whom he toke frō the shepfolds,
So Christ made his kingdom euerlasting
in ỹ house of Iacob, but he layd first ỹ fou-
1.Cori.1. 27.28.29 dation of it. And now he hath builded it
vp neither by the wisdome of ỹ wise, nor
by the vnderstanding of the prudent, but
to testify vnto vs his frē grace & mercye.
He hath chosen the foolish things of this
This doth he to beate down māg pride. worlde, to confound the wyse, & the weake
things of this worlde, to confoūd the migh-
ty: and vile things of the worlde which are
despised, to bring to nought ỹ things that
are estēmed & had in reputation, for this
cause alone (as ỹ scripture witnesseth) that
no flesh should reioyce in his presence.

But

But what nede we ſo far to ſeeke for examples? Let vs behold our ſelues how plentifully at this day are Gods mercies & benefites poured out vpon vs, both vpon our Queene, and vpon hir people. How mightely doth he defend vs in ſo many daungers? How ſit we in ſafety, when all ỹ world is on an vproze? And is this (thinke you) of our deſeruing, or rather of Gods mercye? Now ſurely, ſurely, we were very blind, if we would not all confes with the Prophet Ieremy, that it is Gods mercy that we be not conſumed. So much diſobedience both in Prince & Subiect, ſo lytle care of dutie, ſo deepe forgetfulnes of God, what doth it elſe deſerue, but heauy iudgement? What can it teſtifie elſe, but ỹ all theſe bleſſings are of mercy? Well, well, the wyſeſt way is to take heede in time. Let not our ſinnes ſeperate betwene God and vs. If there be no other examples that we can looke vpon, yet let vs beware of the tribe of Ephraim, that we abuſe not Gods mercies for feare we loſe them. Becauſe we are now out of daunger, and there is no perill that is preſent, let vs not therfore ſay as proud Babilon: I ſit like a Queene, & ſhall ſee no euil, I ſhall be a Lady for euer, and ſhall ſee no

Lam. 2. 23

Eſay. 59. 2

Apo. 18. 7

losse of Children. He that thinketh he stãds
1.Cor.10.12 (sayth Paul) let him take heede he fal not.
It is no good argument ỹ our state is sure,
because God hath delyuered vs out of a
great many of troubles. May, let vs ra-
ther feare, & be the more circũspect. Gods
arme that hath bene stretched out for our
safegard in times past, is not now drawn
2.Reg.17 in that he cannot againe greeue vs. God
6.18.9. delyuered the people of Israell out of the
hands of many and greeuous enimies: but
yet when the people of Israel would in no
2.Re.18.9 wise amende, God could raise vp Salmana-
sar to leade them away to perpetual capti-
uity. May, we haue a great many more
fearefull examples then this. We haue
fearefull examples before our eyes, to take
hãde of Gods iudgements, whẽ we abuse
Esa.37.12. his graces. God defended Senacherib in
38. the conquest of a great many of countries.
in all which he escaped harmles: yet when
he knew not himselfe, but blasphemed the
God of Israell, euen before the waules of
Ierusalem, God coulde finde him out at
home in his owne country, & in the temple
of his Idolles, his own sonnes slewe him.
Agamem- Agamemnon. x. yeres together in mortall
non. and bloody warres, coulde neuer be hurt:

yet

yet after, at home in his own houſe by his owne wife he was killed. Bibulus a noble Romaine, gat many victories, and ſtyll eſcaped peryll: yet afterwarde in the citie of Rome, when he ſhould haue had ỹ glory of all his valiant actes, & rode through the ſtreate, in the pryde of his triumphe, a tyle falling from the houſe, ſtroke ſo deepe into his heade, that it killed him preſently. Iulius Cæſar, in wynning the Weſt part of the worlde, in. 51. ſet battayles neuer receyued daũgerous ſtroke: yet after al his daũgers ſo happely eſcaped, at home in the Senate houſe, in the middeſt of his Nobilitie, and in his Parlament robes he receyued. 24 woundes, & all of them deadly. Many ſuch examples are before our eyes to make vs beware and take hede of ſecurity, when any daunger is paſt: and to take hede of forgetfulneſſe, when we haue receyued mercy. The Lorde enriche vs with the grace of his ſpirit, that when we often beholde from whence we haue bene deliuered, we may ſeke dilygently, and be alwayes carefull how to be found thankfull.

Bibulus.

Iulius. Cæſar.

The ſeconde argument which I ſayd the Prophet vſed, to make the people thãkful,

The ſeconde argument.

The office & duty of Princes & magistrates.

was taken of Gods intent and purpose, to what ende he chose Dauid, and that he sheweth in these wordes: To feede his people in Iacob, & his inheritance in Israel These wordes are very plaine, and containe so expresse what is the duety of any Prince or Magistrate, that none can be ignorant, but he that wyll not know. For this purpose they are chosen, to fede Gods people in Iacob, & his inheritance in Israel. Whether he be Prince or Emperour, Duke, Earle, Lorde, Counsellour, Magistrate whatsoeuer, for this purpose he is called, discharge it as well as he wyll: He must fede Gods people in Iacob, and his inheritance in Israel. If God had called thē for some other purpose, howe gladly woulde they haue executed it? If God had called them to dising and carding, to swearing & lying, to pride and vanity, the mighty men of our dayes, howe busely had they done their duety? But alas, this is not to fede Gods people in Iacob, nor his inheritance in Israel. This is to fede our selues, euen as the Oxe is led to the slaughter house, so we do fede our selues to euerlasting confusion. They that haue eares to heare, let them heare. God hath chosen his Rulers,

Math. 11. 15.

To

To feede his people in *Iacob*, and his inheritance in *Iſrael*. Theſe are ẏ plaine and expreſſe wordes of Gods ſpirit: And thē what outragious ſpirite is that, or what Fury rather, that crieth thus with an impudent face, that the Prince hath not to do with Iacob, and may not medle with Iſrael? But theſe are the ſteppes that the man of ſinne ſhould treade, to ſpeake againſt the Lord, and yet ſay that he cannot erre. Theſe are ẏ liuely marks of Antichriſt, thus to fight againſt Chriſt, and yet ſay he is his Vicar. Such is all the Religion of Papiſtry, examine it if you wyl, euen frō point to point, where God ſayth one thing, it ſayth ſtyll contrary, & yet crieth with ſhame inough, there is no error in it. God ſayth, It is the doctrine of the deuils to forbid mariages, & the lawfull vſe of meates: The Pope preſumptuouſly forbiddeth both, and yet ſaith ſtyll that he hath the holy ghoſt. Paule the Apoſtle ſayth: Yf you obſerue dayes and times, I am afrayd that the Goſpel is preached vnto you in vaine: The Pope ſayth, you ſhal obſerue both, I can diſpence with the Apoſtle, and yet he ſayth he is Apoſtolical. Saint Peter ſayth: Be you ſubiect to the Prince, as to the chiefeſt: The Pope

1.Timo. 43.

Galat.4 10.11

1.Pet.2.13.

sayth, the King is not highest, but he is a-
boue both King & Cesar, and yet he sayth
styl, he is the Successor of Peter. And what
should I saye more? It greeueth me to rec-
ken vp al ỹ Monsterous abominations. It
would make a Christian hart to bleede, to
see how he hath deceyued the simple. With
his paper waules & painted fires he made
them so afrayde, that they beleeued what-
Apo. 22. 11. soeuer he had spoken. But he is filthy, and
let him be filthy styll: We wyll returne
to our purpose, and learne of a Princely
prophet, what is a Princes duty. Ye must
fede Iacob and Israel, that is, Kings must
be Nursefathers, and Quenes must be
Esay. 49 23. Nurces vnto the Church of God. And to
this end they must vse their authority that
Gods children may learne vertue & know-
ledge. For to seke only worldly peace and
Hebr. 13. 14. security, or to make vs lyue at ease here in
this waifaring citie, that is rather to fede
flesh and blood, then to fede Iacob: rather
to make happye this worldly fellowship,
then to instruct Israel. The true Israelite
is strong against the Lord, & cōmeth with
violence to clayme ỹ kingdome of heauen.
What helpeth it in this respect to be ritch
Psal. 49. 76. or honorable? Yf I had al the ritches in the
world,

worlde, yet coulde I not paye the price of my brothers ſoule. Or if I had neuer ſo much rule & authority, I am not therfore the nearer to make interceſſion vnto God. They are other weapons that muſt preuayle againſt Sathan, & it is an other attyre ỹ wyl be accepted for ỹ mariage garment. If we wyl fede Iacob & Iſrael, let vs leade them to the houſe of wiſdom, and trayne them vp in the feare of God. The Lord open the Queenes Maieſties eyes, ỹ ſhe may loke to this charge: Otherwiſe, if we lyued neuer ſo peaceably vnder hir, yet when the Lord ſhall come to aſke accompt of hir Stewardſhip, howe ſhe hath fed hir fellow ſeruaunts with the meate appointed them, then ſhe wyll be founde eating and drinking with ſinners. Eph. 6. 1; Math. 22. Luke. 11. 42. 46.

But becauſe we are ſo dull of hearing, that a lytle teaching of our duty is not ſufficient for vs, I wyll ſhew out of the ſcriptures ſomewhat more plainely, if ought maye be playner, what is the duety of a Prince. The Prophet Eſai very effectually ſetteth it out in the perſon of our Sauiour Chriſt, ſaying: Righteouſnes ſhalbe the girdle of his loynes, & faithfulnes the buckle of his raynes. Eſay. 11. 5

It is true that the Prince

must defende the fatherlesse and widdow, relieue the oppressed, and haue no respect of persons in iudgemēt, seke peace vnto his people, and girde himselfe with righteousnesse. But this is also his duety, and his greatest duty, to be careful for religion, to maintaine his gospell, to teache the people knowledge, and buylde his whole gouernance with faithfulnesse. For this cause king Salomon, both the myghtest and the wysest king that euer was, called himself a Preacher. And king Dauid, to testifye howe he acknowledged his duety, spake openly to his people: I wyl instruct thee, and teach thee in the waye that thou shalt go, and I wyl guide thee with mine eye. This generall rule king Salomon gaue vnto other: Be dilygent to know the estate of thy flocke, and take heede vnto thy heards. For ritches remaine not alwayes, neyther the crowne from generation to generation: Expresly shewing, that to encrease ritches, or to set forth the glory of a kingdome, that is not the greatest duety of a Magistrate. Thus ỹ prophet Oseas, crying out against the people of Israel, he reckeneth vp this as their greatest disorder, that lying and swearing, and ignorance of God, was not

Psal. 32. 8

Prou. 27. 23. 24.

Ose. 4. 2

punished

puniſhed amongſt them.

And alas (dearely beloued) if this be the ſaying of the Prophet, let vs loke vnto it. I dare not but ſpeake the truth, ſeing God hath called me hether. He hath rayſed me vp ſo hye, when I was caſt downe, that I cannot forget his benefits. If this wyl not ſerue, I wyl ſurely ſpeake yet more plainly, when the Lord ſhall open my mouth againe. Surely, if this be the ſaying of the Prophet (as it is in dede) that lying, that ſwearing, that blinde & wylful ignorance ſhall be puniſhed, let not the Princeſſe deceaue hir ſelfe, the ſpirite of God doth not poſſeſſe hir hart, if ſhe heare dayly lying & blaſphemous ſwearing, and ſee ỹ peoples ignoraunce, and yet leaue all vnpuniſhed. Loke vnto theſe things better, if you wyl loke wel vnto your ſelfe: You cannot pretende ignoraunce, this is plaine inough, if any thing be inough. And yet leaſt you ſhoulde ſeeke to buſely to be deceyued, I wyll rehearſe the plaine lawe of the Lord. That this doctrine may be warrãted with the ſurer wytneſſes, God ſayth of a King in the. 17. of Deuteronomy: VVhẽ he ſhal ſit vpon the throne of his kingdome, then ſhall he wryte him this lawe repeated in a booke, Deut. 17. 18. 19. 29. &c.

booke, by the Prieſtes of the Leuites. And it ſhalbe wyth him, and he ſhal reade therin all the dayes of his life: That he maye learne to feare the Lord his God, and kepe al the wordes of his Lawe, and theſe couenauntes, for to doe them. That hys harte be not lyfted vp aboue hys bretheren. That he turne not aſide from theſe commaundementes, neither to the right hand, nor to the left. But that he may prolong his daies in his kyngdome, he and his Sonnes in the middeſt of Iſrael.

This law I know not how your Maieſtie ſhall interpreate, becauſe I knowe not your ſpirite: but of this I am ſure, it made Dauid ỹ he woulde not ſuffer a wicked man in his houſe. It made Aſa driue awaye the Sodomites out of Iſraell, put downe the Idols, depoſe his owne mother from hir dignitie. It made Ieoſaphat, Ezechias, Ioſias, euen in the beginning of their raigne, to make godly & zealous reformations in religion, and neuer conſulted farther with the high Prieſts. Naye it made Salomon to put downe Abiathar that was ỹ hye Prieſt, and to place Sadoc a better in his rome. This made many godly Emperours in the primitiue Churche, to call gene-

Pſal. 10.7

1. Reg. 15 12.13
1. Re, 22.41.
2. Reg. 8.4
1. Reg. 19, 4
3. Reg. 2. 3

generall coũsels, to reforme many myssorders crept into the Church, to depose many ambitious and prowde Popes, and place better in their rœme. And he that denieth this, denyeth the Sunne to shine at nœne dayes. And as this Lawe hath thus wrought heretofore: so when it lyghteth in a gœd spirite, I am sure it wyll dœ the like hereafter. It wyl moue a godly Magistrate to haue his chiefest care to maintain Religion, and to suppresse superstition. And such is Gods ryghteous iudgement, that whosoeuer shal do the contrary, I am sure his own conscience wyl cõdemne himselfe. It is ỹ law of Nature, and it maketh the most wickedest Magistrate to sigh and say in his harte, in remembraunce of his sinns: Sure this doing wyl not last alway. God hath appoynted me for some other purpose. This was the greatest fault that prowde Agamẽnon could find in all ỹ glory of his kingdome, Ἰὰ θεῶν τε ὀρθωθέντα ἀνέτρεψε τὸν Βίον. 1. When Gods cause goeth not vpright, it layeth the glory of my kingdome in the dust, it turneth vpside downe all my lyfe & happinesse. Thus it happeneth with the wycked, whosoeuer they are: they condemne their owne doing, when

Agamem. non.

when they seeke not to set out the glory of God. The law of God hath thus comaũded it, the godly kings of Juda and Jerusalem haue euermore practised it, the faythfull Emperours in ỹ primitiue Church made it their chiefest study, the lawe of Nature hath ingrauen it in the hart of man. And what godly Prince can now sleepe in security, if he haue no care vnto it? Especially seing God is the God of all Magistrates, and they are his creatures. This is they^r greatest study, to shew obediẽce vnto him, to feede his people, & set forth his religion.

But here I thinke some wyl easely say: If this be so as you teache it, then the case is cleare, the Prince is a spirituall Magistrate, it belongeth vnto him to reforme religion, hee is the highest Iudge in the Church of God, to establish that by lawe, which ỹ law of God hath appoynted. How then that the Pope seeth not this? Why do not others see it, that reade and knowe the scriptures? The Emperours them selues, why haue not they sene it? How grew the Pope vp to such vnbrideled authority? Howe the Pope shoulde come to so great authoritie, I know no cause but this, that it was the wyll of God, and such was the deapth

deapth of hys secrete iudgementes: The purple whore would make al the Princes of the earth to drink of the cups of her fornications. But for the Popes seing or not seing of his owne abominations, I know not hys eye sight, I cannot tell whether he doth see them, or see them not, but I thinke he seeth them. For I see in all ages, how God hath raised vp some that haue enuayed bitterly against his intollerable pride. If he seeth it not, his eyes are very sicke, & him selfe a verier beast then euer was Nabuchodonosor. And the Lord be praysed, that hath hardened his proud hart, and reuealed better knowledge vnto litle ones. Why other should not see it that reade the scriptures as well as we, and are as well learned as we, I cã assigne no other cause but saye with the Prophet: Gods iudgementes are like to a great depth. They are as they are, and what they are it skylleth nothing vnto vs. I came not hether to cõpare with learning, who be Hebrewes, & who be none. I am sure, if they dyd seeke him in the simplicitie of their hart, and cal after him in the trueth, not in their owne inuentions, that then they shoulde finde him. Now they seeke the lyuing springes

Apo.17. 2.4.

Dani.4.30

Mark.11.25.

2.Cor.11

Psa.36.6

in

in vayne, because they seeke them in the
Iere.2.13 puddelles that they haue digged them selues. And they seeke for the Gospell of saluation in vaine, because they followe the
Math.15.9 doctrine that is but precepts of men. But what if many learned see it not? It is not therefore trueth, that is so playne in the Scriptures?

Exo.7.20 Let me aske againe I beseeche you, this
Exo.8.6 question. Why dyd not Pharao see,
Exo.8.17. that Moises and Aron were sent of God?
Exo.8.24. They turned all his waters into blood: they brought vpon hym Frogs that cou-
Exo.9.23 red all his land: They plagued him with
Exo.10.22 great swarmes of Lice and Flies: They feared him with thunders and lightning,
Exo.12.26 and with great tempestes: They made
Exo.14.21 darknes thicke and sensible vpon the face
Exo.14.28 of the earth: They slewe the first borne of all that was in the land. Why knewe not Pharao that they were sent of God? They deuided the red sea, and went through on dry lande: What madnes made hym venter to go so desperatly after. Why would he not be taught, tyll the water couered him and all his host? Should the age that came after him reason thus agaynst Israel: If your God bee the Lord of heauen

and

and earth, why dyd not our Fathers know him? Why dyd not the Scribes and Phariſes knowe Chriſt to bee the Meſsias? They heard Iohn Baptiſt geue him plaine teſtimonie: why dyd they not beleeue him? The ſame Chriſte fulfilled all that was ſpoken by the Prophetes: why could they not ſee that hee was the Sauiour of the worlde? He made the blinde to ſee, the deafe to heare, the dumme to ſpeake, the lame to goe. He made the ſicke and diſeaſed whole: he raiſed vp the dead: he tolde vnto them euen their thoughtes and cogitacions: How were they ſo dull of vnderſtanding, that yet they could not know him? If this may be ſufficient to reproue a truth (why doe not other ſee it) then the Phariſes reaſon well againſt Chriſte, when they ſayde vnto the people: VVhy doe none of the Princes and Rulers beleue in him? Iohn.1.27 Math.11. Math.9.4 Iohn.11.34 Iohn.7.48

But ſee I beſeech you, how great is our madneſſe, that thus reaſon of other men, why they ſee, or ſee not. Why haue we our ſelues ſo great beames in our eyes, ỹ we can not ſee our owne eſtate & conditiõ? Why do we not ſee the ſhortneſſe of our lyfe, but thus lyue in the worlde as though we Math.7.3 Hebr.13.14

we shoulde lyue euer? Seing we haue a
Rom.3.5 righteous God, that wyll be a reuenger of
Ro.2.23.4 his owne cause, and punish our transgres-
sion, why do we sinne yet dayly more and
Iam.4.14 more? Seing our lyfe is but a vapour, and
Esa.4.6.7 all our glorye is but as the flower in the
field, why be we so bewitched with loue of
Iohn.5.24 so great vanitie? Seing our estate shalbe
before God euerlasting, and these accom-
Ioh.8.15. pted dayes come so fast to an ende, that we
shall be speedily called: why be we styll so
careles in what sort we shal appeare? Se-
ing Gods threatninges are so neare vnto
vs, and the daungers that hang ouer our
heads are so many. Seing Gods iudge-
mentes are so fearfull, and his wrath bur-
ning for euer: why are we so careles? And
why is it true that was spoken so long a
gone:

Heu viuunt homines, tanquam mors
nulla sequatur:
Aut velut infernus fabula vana foret?

Why do we lyue, as though we should dye neuer:
Or as hell fyre were an olde wyues fable euer?

Beleeue me, beleeue me, this is intolle-
rable blindnesse, seing we be so bleare eyed
our selues, that we can not see before vs
neyther heauen or hell, yet that we wyll

reason

reaſon againſt Gods truth, by any mans eye ſight, whether he ſée, or ſée not. If we liſt to maruayle at the dulnes of mans eies, we cannot wel maruayl at any thing ſo much, as at our own foliſhnes, that cannot ſée our ſelues. Let vs loke at the laſt to our owne eſtate, and as for other men, let vs leaue them vnto the Lorde, he doth know moſt aſſuredly who be his. They are not the wiſe and prudent of this world that he hath choſen. There are not manye Princes and Noble men in the face of his Churche. If Princes and Magiſtrates wyl be ſtyll rebellious, what is that to vs? If the Pope and his birelinges, wyll bee blynde ſtill, yet the ſcripture is the ſcripture.

Ioh.10.14
2.Timo. 2.19.
1.Cor.1.26

The vnfaythfull Stewarde neuer lyueth more riotouſly, then when his Lorde is euen at hand to call him to hys accomptes. The fooliſh Virgins are neuer ſo faſt a ſléepe, then when the Bridgrome is ready to enter into his wedding chāber. The childzen of this world are neuer buſelier ocupied, then the night before their ſoules ſhall be taken from them. The ſonne of perdition ſhall neuer be more lofty, then in theſe latter daies when he ſhall be re-

Luk.16.1
Math.25.6
Luk.12.20
2.Theſ.2.4

uealed. But for these that are so blinde, let
Heb.4.16 them be blind styl: let vs approch vnto the throne of grace with faith, that the secrets of the Lorde may be reuealed vnto vs. As for Kings and Emperours, if you wyll yet aske, why they coulde not see it, but cōmyt them selues vnto so great slauerie: alas poore creatures, howe could they see in the middest of so great darknesse? How coulde
Apo.15.8 they reade, when the booke was fast sealed? Howe could they discerne the voyce,
Apo.5.2. whē they heard no sound but of tinckling Cymbals? But this was the great subtiltie and craft of Sathan. He knoweth how willingly we be caried to worldly studies, and whether we dyd incline, thether he thrust vs headlong. He knoweth what corruption he hath sowen in our nature, and howe vnwyllingly we medle with the thinges of God. And therefore it was an easie practise for the Pope his Minister to pull away heauenlie cares from all Princes gouernmentes. They are grœuous vnto flesh & blood, and such as Kings loue not to medle withal. This was one meane why Princes did not their dutie. An other was as great as this: They heard ỹ Pope so magnified, that they thought him halfe

a God.

a God. When they were once perſwaded the Popes pardons ſhould be no ſmall diſcharge, who would not wyllingly ſubmyt himſelfe with all humilitie to receyue it? If we maye lyue all our lyfe in ryot, & yet after through ỹ Popes bleſſing reſt in the peace of ỹ Church: who would refuſe any popiſh ſubiection? Make men once dronke with this opinion, and they are at your cõmaũdement to do what you wyl. Bareſoote and bareleg they wyll wayte at your gate: ſet your foote if you wyll on ỹ Emperors necke, he wyll refuſe no vilany.

Well, note that God hath delyuered vs out of that kingdome of darknes, now we know the Pope to be Antichriſt, his prayers to be euyll, his Pardons to be worſſe then the ſinne of witchcraft: Let vs loke at the laſt to our owne dutie, and truſt no more to ſuch a broken ſtaffe. If God hath made vs Princes or Magiſtrates, let vs fede his people in Iacob, & his inheritance in Iſrael. This is our duetie, let vs harken vnto it. And that we may do it the better, let vs enquyre howe it maye beſt be diſcharged. And I beſeech your Maieſtie to harken, I wyll ſpeake nothing according to man, which maye eaſily be contemned:

The safe-garde of a Prince is true obedience to God

but that which I wyll speake, shall be out of the mouth of the Lorde. In obeying of which shall consist your safegarde, and the health of your kingdome.

Especially & aboue all things loke vnto your Ministerie. There is no commaũdement geuen oftner in ỹ olde Testament, none geuen oftner in the new. Whẽ God would specially bielle the people of Israel, he scattered the Leuites among the other Tribes, that ỹ law might be taught in all the costes of Iewry. When Christ would bring into the world the light of ỹ gospel, he sent forth his Apostels to preache vnto euerie creature. In the olde lawe God signified by many outward tokens, how necessary the Priesthode was for ỹ instruction of his people, & what Priests he required. The staues were alwayes in ỹ rings of the Arke, the Lampe euer burning, to shew ỹ the Priests should alwaies declare the wyll of God vnto his people, and offer vp the swæte incense of continual prayer. On the nether end of the robe of ỹ Ephod, were belles alway sounding, to teach that the Priest should be euer heard wher so euer he dyd go, and shew himselfe a Messenger of the Lord of hostes. In the brestplate he

Num. 3.6

Exo. 25.19

Exo. 28. 33.34.35

he had Vrim & Thumim, two lyuely pre- EXO.28.30
ſentations of Gods preſence, to be witneſ-
ſes vnto the Prieſt of his knowledge and
righteouſnes. In the plate of golde vpon EXO.28.36
his forehead was engrauen in great gol-
den letters: Holynes vnto the Lord, to te-
ſtifie his vpright lyfe & conuerſation. God
forbad any ſtraunger to enter in among
them, except he were circumciſed in hart.
And of the Children of Aaron, if any had
faulted in his miniſtery, he ſhoulde by no
repentance be receyued againe to ỹ Prieſt-
hode. This was the care that God had
then of his Prieſthod, that he might kepe
in holynes al the chyldren of Iſrael.

This is the care that we muſt haue of
our Miniſterie, if we wyl haue the goſpel
of Chriſt to growe. This care was grea-
teſt vnto the godly Rulers and Princes of
Iſrael, to the ende they might kepe the
Sanctuarie vndefiled. This care muſt be
greateſt in thoſe that be Chriſtian Magi-
ſtrates, if they loue Gods glory, & increaſe
of his Goſpell. Thus dyd king Salomon in 1.Reg.2.22
the begynning of his raygne, when he put
downe Abiathar, & made Sadoc hie Prieſt.
Thus did Ieoſaphat, when to reforme Re- 2.Croni.18.
ligion, he ſent forth Leuites into the coſts 78.

2.Re.18.1 2.Cro.29 4.5.6.7. &c.

of Israel. Thus dyd Ezechias at ỹ entrance of his kingdome, when this was his first care, howe the Leuites might be prouided for. But of all other Moses, who had receiued the cõmaundement of God him selfe, as appeareth, dyd especially sée what was the necessitie of the Minister. In the.13. of Deuteronom. a litle before his death, thus he maketh his prayer: Let thy Vrim and Thumim be with thy holy one, whom thou diddest proue in Masah, and didst cause him to serue at the waters of Meribah, who sayde vnto his father and to his mother: I haue not seene them, neither knoweth he his brethren, nor yet his own children, but they obserued thy woorde, and kept thy couenaunt. They shal teach Iacob thy iudgementes, and Israel thy law. They shall put insence before thy face, and burnt offeryng vpon thine aulter. Blesse O Lorde his substaunce, and accept the worke of his hands. Smite through the loines of them that rise vp against him, and of them that hate him that they ryse not vp againe.

Deut.33. 8.9.10.11

Marke I beseech you, both his great care how the Leuites might prosper, & his notable describing of them what manner of mẽ they shalbe. First he prayeth that true

knowledge

knowledge and vnderſtanding bee neuer remoued from them: That their affection towardes Gods Sanctuarie may be ſuch, that neyther Father nor Mother, wyfe nor chyldren, do keepe them backe from obedience to the lawe and couenaunt. O that our Miniſters were ſuch as Moiſes prayed for, then no doubte God woulde bleſſe them according to their requeſt, and confounde their aduerſaries that ryſe vp againſt them. And here alſo marke his great zeale for their proſperitie: He was the patienteſt man, and had the myldeſt nature of all ỹ people of Iſraell, yet could he not ſuppreſſe his good & great affection, but brake out into theſe wordes: Smyte through the loynes of them that ryſe vp againſt him, & of them that hate him, that they ryſe not vp agayne. O Lorde, if Moiſes had lyued in our dayes, and ſeene this adulterous generation that ſo ſpoileth the Leuites, how woulde his zeale haue bene inflamed againſt them? He woulde haue cryed out, as good Nehemias cryed: Plague them, O Lord, that defile the Prieſthoode. And good were it for theſe ſynfull men, that God woulde ſende his plagues vpon them, whyle yet they haue time to repent. Nehe. 6. 14 cap. 13. 29. 30.

Now we want a Moſes to praye for their punishment, for they ſlæpe in their ſinnes, and God (I feare) hath reſerued them to a greater punishment: The Lorde graunt vs grace to remember the latter ende, and now loke whyle it is yet tyme, to the good order of the Miniſterie.

Whē God promiſed to eſtabliſh his mercies with his Church, he promiſed thus, as the greateſt token of his loue: I wyl geue you Paſtors according to my hart, that shal feede you with knowledge and vnderſtanding. When he woulde haue them haue ſure hope that he was their God, and they were his people, he sayde he woulde geue them Leuites, that ſhould teach his people the difference betwæne the holye and the prophane, betwæne the vncleane and the cleane: he promiſed them this as a perpetuall couenant: The lyps of the Prieſt shal keepe knowledge, and they shall ſeeke the Law from his mouth: For he is the meſſenger of the Lorde of hoſtes. And this was the charge that God gaue ſtraightly vnto the Prieſthood: That they shoulde tell his people of their ſinnes, and the houſe of Iacob their offences. A myſerable common wealth muſt it nēdes bē, and farre ſeperated

Iere. 3. 15

Mal. 2. 7

Eſay. 58. 1

rated from God and his mercies, that hath blynde leaders, who can not leade them ſelues. Who ſo feareth the Lorde, wyll ſurely loke vnto it, that he mayntayne no ſuch offences within his kingdome, nor nouriſhe any ſuch ſores in the body of his countrey.

If a man be once called to the Miniſtery, let him attende vpon his flocke, and fede them as his duety bindeth him, with the fode of life, or let him be remoued. Chriſt ſayde: Paſce, paſce, paſce, Fede, fede, fede: This charge he hath geuen, euen as we loue him, ſo to ſe it executed. Saye what we wyll saye, and the more we saye it, the more impudently we ſhall lye, if we saye we loue him, whyle we kepe not his commaundementes. Woulde to God we were wyſe to vnderſtande it. Chriſt sayd, they are the ſalt of the earth, and what ſhall be done with them, if they can ſeaſō nothing? Chriſt ſaid, they are the light of the world, & what heape of miſeries ſhall they bring with them, if they them ſelues be darke? Chriſt sayde, they be the watchmen, and what caſe ſhal the citie be in, if they do nothing but ſleepe, and delyght in ſleping? Who ſeeth not theſe incurable ſickeneſſes, that

1. Pet. 5. 12.

Iohn. 21. 16. 17. 18

Math. 5. 13

that can ſée any thing? They are the Paſtors, & how hungrie muſt the flocke be, when they haue no foode to geue them? They are the Teachers, and how great is their ignorance, where they themſelues know nothing? They are the Euangeliſte or Meſſengers of glad tidings, how little hope haue they, and what ſlender fayth, whoſe Meſſengers cannot tell what the Lord ſaith?

The Lord enlarge within your Maieſty, the bowels of mercy, ỹ you may once haue pittie vpon your poore Subiectes. This cogitation made Paule ſay to Timothie, a paynfull father vnto a carefull Childe: I charge thee before God, and before the Lorde Ieſus Chriſt, that ſhall iudge the quicke and deade at his appearaunce, and in his kingdom: preach the word, be inſtant in ſeaſon, and out of ſeaſon, reproue, rebuke, exhort &c.

1.Tim.1.2

Of all miſeries wherwith the Church is greeued, none is greater thē this, that her Miniſters be ignorant, and can ſaye nothing. What coulde Ieroboam doe more then this, to ſtrengthen all his idolatrye, then to make him Prieſts of the loweſt of the people? What could haue made Aſa

1.Reg.13.33

(being

(being otherwyſe religious) ſo ſone to haue turned away from ỹ ſeruice of God, ſauing onelye he ſuffered his people to be without a Prieſt, which could teach them the worꝺ of God? What plague ꝺyꝺ God threaten greater againſt a rebellious people, then ỹ he would take from them their true Prophetes? When were the peoples ſinnes ſo rype to procure vengeaunce, as when their Preachers were dum Dogs, & could not barke? And what I beſeech you, is our condition ỹ better? Or what be many Miniſters of our time & countrey other then dum Dogs? Surely, as Ahijah ſayd of ỹ people of Iſrael, ſo we may ſaye of our Miniſters: Haue we not made vs Prieſts lyke the people of our countrey? Whoſoeuer commeth to conſecrate with a yong Bullock, and ſeuen Rams, the ſame maye be a Prieſt for them that are no Gods. And ſo ſurely, if we ſerued Baal, a great number of our Prieſts at this daye were tollerable: but if we ſerue the Lorde, what ꝺo they with that function they can not skyll of? Let them returne againe to their olde occupation. And yet this is but one euyll, and if it were reformed, yet much ſkyll were amyſſe.

2. Cron. 15. 8

Eſai. 3. 2

Eſai. 56. 10

1. Cron. 13. 9

If

If I woulde declare vnto your Maiestie all the great abuses ỳ are in your Ministerie, I should leade you along in the spirit, as God did the Prophet Ezechiel, and after many intollerable euyls, yet I shall styll say vnto you, behold, you shall sæ mo abominations then these. I would first leade you to your Benefices, and beholde some are defiled with Impropriations, som with Sequestrations, some loden with Pensions, some robbed of their commodities: and yet beholde moze abominations then these. Lœke after this vpon your Patrons, & loe, some are selling their Benefices, some farming them, some kæpe them foz their childzen, some geue them to Boyes, some to seruingmẽ, and very few sæke after learned Pastoꝛs: and yet you shall sæ moze abominations then these. Lœke vpon your Ministery, and there are some of one occupation, some of another: some shake bucklers, some Ruffians, some hawkers and hunters, some dicers and carders, some blinde guides, and can not sæ, some dum Dogs, and wyl not barke: and yet a thousand moe iniquities haue now couered the Priesthœde. And yet you in the meane whyle that all these whoꝛedoms are committed,

Ezech. 8. 3. 4. 5. &c.

mitted, you at whoſe handes God wyll re-
quire it, you ſit ſtyll, and are careles, & let
men do as they lyſt. It toucheth not belyke
your cõmon wealth, and therfore you are
ſo wel contented to let all alone. The Lord
increaſe the gifts of his holy ſpirit in you,
that from faith to faith you maye growe
cõtinually, tyll that you be zealous as good
King Dauid, to worke his wyll . If you
know not how to reforme this, or haue ſo
lytle counſell (as mans harte is blynded)
that you can deuiſe no waye, aſke counſell
at the mouth of the Lord, and his holy wyl
ſhal be reuealed vnto you.

To reforme euyll Patrones, your Ma-
ieſtie muſt ſtrengthen your Lawes, that
they maye rule aſwell hye as lowe. As
Eſdras ſaide once, ſo may I ſay now: The Eſdr. 9.2
hands of the Princes and Rulers are chiefe
in this treſpaſſe. If you wyl haue it amen-
ded, you muſt prouide ſo that the higheſt
may be afraide to offende. To kæpe backe
the ignorant from the Miniſterie, whome
God hath not called to ſuche a function,
take away your authoritie from the Bi-
ſhops: let them not thus at their pleaſure
make Miniſters in their Cloſſet, whome
ſo euer it pleſeth them. To ſtop the incon-
ueniences

uenienees that grow in the Miniſterie by other, who ſaye they are learned and can preach, and yet do not, that are as I ſayde dum Dogs, and wyll not barke, bydie at the leaſt their greedy appetites, pul out of their mouthes theſe poyſoned bones, that they ſo greedily gnaw vpon. Take away Diſpenſations, Pluralities, Totquots, Non-reſidences, and ſuch other ſinnes. Pull downe the court of Faculties, the Mother and Nurce of al ſuch abominations. I tell you this before God, that quickeneth all things, and before our Lord Jeſus Chriſt, that ſhall iudge the quicke and the dead in his appearaunce, and in his kingdome: amende theſe horrible abuſes, and the Lord is on your right hande, you ſhall not be removed for euer. Let theſe things alone, and God is a ryghteous God, he wyll one daye call you to your reckoning. The God of all glorie open your eyes to ſee his high kingdome, and enflame your harte to deſire it.

The thirde thing that I ſayde in this place was to be noted, was of Dauid him ſelfe, howe faithfullie he executed y wherunto he was called. The Prophet ſayth: He fed them in the ſincerite of his harte,

and

and guided them with the diſcretion of his handes. An excellent vertue, and meete for king Dauid, that was a man according to the hart of God: He knew ỹ obedience was better then ſacrifice, and that Gods people were neuer better ruled, then when their Princes brought into captiuitye theyr owne vnderſtanding, and in ſimplicitie of hart were obedient only to the wiſdome of God. He had to good experience of his own wiſdome, & had tried it often, how it made him to rebell: therfore to pleaſe God effectually, he walked in his ſimplicitie. O that our Chriſtian Princes had ſo great meaſure of Gods holy ſpirite, howe many and grieuous burthens ſhould then betaken from vs, that nowe Chriſtian eyes and eares can hardly behold and heare. How many ſinns ſhould be extinct and buried, that now vayne policye doth maintayne and ſtrengthen. The tyme is paſt, and I wyll ſaye no more.

The God of all mercy, and Father of al conſolation, inſpire our harts with wiſdome, that we may walke before God in our owne ſimplicitie. That what his holy word hath ſpoken, we may humbly heare, and reaſon not agaynſt it, becauſe of our

common

common wealth. Then shal we ende these shoꝛt and euyll dayes with gladnes: And when Chꝛiste shall appeare in gloꝛie and Maiestie to iudge the quicke and dead, we shall stande on the right hand in the number of his Elect, and heare that last and happyest sentence that neuer shall be called backe againe: Come ye blessed of my father, and posses the kidgdome which is prepared for you, from the begynning of the worlde. The which tyme, the Loꝛde bꝛing hastely vpon vs, euen foꝛ his sonnes sake, Jesus Chꝛiste our Sauiour: to whome with the holy Ghost, thꝛee persons and one God, be all honour and gloꝛy, both now and euer. Amen.

(.˙.)

A FAYTH-full admonition

made by Iohñ Knox, vnto the profeſſours of Gods truthe in England, wher by thou mayeſt learne howe God wyll haue his Churche exerciſed with troubles, and how he defendeth it in the ſame.

Eſaie. ix.
After all this ſhall not the Lordes wrath ceaſſe, but yet ſhall hys hande be ſtretched out ſtyll.

Ibidem.
Take hede that the Lorde roote thee not out bothe heade and tayle in one daye.

THE EPISTLE OF A BA-nyshed manne out of Leyceſter Shire ſometyme one of the Preachers of Godes Worde there, to the Chriſten reader Wyſheth health, delyueraunce, and felicitie.

THere hath bene no tyme ſyth the fyrſt faſhionynge of man whiche hath not had her manyfold myſeries and great troubles by which God chaiſtened and puniſhed all men for their euel lyfe and vnthanckfulnes to hym, continually refuſyng his callyng and warnyng, wherof the ryghteous and iuſte had their partes, althoughe it was for their cõmoditie & profit, (but to the vtter deſtruccion of the wycked and vngodly) for iudgement begynneth at the fayrhful, which are called the houſholde of God in the Scripture, and the punyſhment wherby God chaſteneth them cõmeth alwayes to them for the beſt, either to the bringyng of pacience, or the acknowlegyng of their ſynnes, or for the auoidynge

1. Petri. 4.

dyng of the eternall condempnatiō: And their faſhion is, when they perceaue the hāde of the Lorde to be vpon them, or vpon others, by any maner of trouble, as pouertie, ſyckenes, baniſhment, fallynge awaye of faithful frendes, encreaſyng of foes, or any other lyke trouble. Immediatly they turne to God, are hertely ſorye for their ſynnes and vnthankfulnes, confeſſeth them ſelues giltie, & calleth earneſtly for mercye, whiche God for, and in Jeſus Chriſt graūteth vnto thē, of his great goodnes according to his promiſe. So as in ỹ myddeſt of their troubles he hath vſed al wayes to comforte them, yea, helpe and deliuer them, as it appeareth by Noe, Abrahā, Loth, and the patriarkes, Dauid and Ezechia kynges: Helye, Hieremy, and Daniel, prophetes, Suſanna, a woman. Peter, Paule, and the reſte of the Apoſtles together with al good perſones, in all tymes and ages, who in their great troubles, chaunges of eſtates and kyngdomes, and deſtruccion of their cōmō wealthes, after they had turned to God. From whence thoſe plagues came, foūd reliefe, helpe, cō

forte and deliueraunce in these and the lyke miserable necessities. Thys was the onely remedye and defence for all good men: thyther hath bene their chef refuge, there fastened they their hope, and rested not cõtinually callyng vpon hym, vntyl they obteyned their requestes: or els ꝑ whiche made moste for Goddes glorie and their commoditie and profyt, but cõtrarie wyse it is wyth the peruers & vngodly. For so sone as they are plaged or punyshed they grudge agaīst God, they hate hym, and speake dispitefully against hym, they ascribe they: plagues to euel luck or to misfortune, they are nothyng moued by them to acknowledge their great sinnes, therfore they call not vpon him, but eyther they do runne in dispaire or in contempt of God, and therfore it can not be thought ꝑ their punyshmentes are tokens of the rest & quietnes that they maye haue after thys lyfe, but rather to be the begynnyng of their tormentes whiche they shall thē suffre. The examples wherof are lykewyse set out to vs in ꝑ holy Scriptures, as of Cain, of the Iewes as wel before the cõmyng of Christe as

Genes. 4

after

after his ascention, of wycked Jesabel, of Judas the traitor, and of the thefe whiche was hanged vpon the left syde of our Lorde Jesus Christe, with diuers & many mo who in all their troubles, either grudged againste God, forsoke hym, or spake wordes of despite against hym, and his prophetes, or els fell into dispaire, or in contempt of hym, any of which are causes of goddes further displeasure, and of sendyng of his greater plages to haist their destruccion, yet the order of the punysshmētes of God (wherin he declareth his merciful nature) is to be obserued of vs, which is, he plageth not cōmōly al offenders with one maner plages although they be all alyke gyltie, & in one tyme, but he stryketh some sorer thē others, & begynneth in some one coūtre, or citie that ꝑ residue mighte be moued by the example of their punishmentes and haue tyme, & place to turne to hym, who seketh not the death of a synner but hys amendement and lyfe, as it appeareth by the storye of Achab after his wyfe Jesabel had caused Naboth to be put to death: how beit where he threatneth

Ezechie. 18.

3. Reg. 21.

Ezechie.14. to punyſhe the earth wyth ſome one plague, as honger, noiſome beaſtes, the ſworde, or peſtilence, he threateneth all .iiij. at once vpon Jeruſalem which bear the name of his people, but were diſobedięt vnto hym, whiche may worthely make vs feare the more becauſe we (the people of Eng land) are in the lyke caſe: amonge whom he hath ſent alreadye the deuourynge ſwerde, and a greate ſort of ſlowe bellyed hote and cruel beaſtes to deſtroye. But let vs follow the exāples of all good men: in
Pſal.50. doinge as the Lorde our God commaundeth vs yet in theſe our plages whyche is, to turne to hym wyth all oure hartes, and call vpon hym, it is he onelye that maye, can and wyll delyuer vs: let ꝑ vaine truſte of mās helpe be forgotten, leaue of to ſeke ſwete water in filthy puddels, what comfort can the ſycke mā haue of one that is moche ſycker then hym ſelfe: and loketh for nothynge els but for death, let the noble men of England leaue inconſtancie, luſte, and couetouſnes and turne to God a rygh, and let the people do the ſame, lyke as there is no man that feleth not,

or

or feareth not, ſome great plague to come vpō him becauſe of his ſynne, euen ſo let euery mā repent, turne to God & cal for helpe betyme, for there hath bene no tyme ſence the aſcenci on of our Lord Jeſus Chriſt wherin there hath ben greater plages, then ther is now in oure tyme, for beſyde bloody warre, ſoden death, great vn truth, opē periurie, diuiſion, ſtraūge cōſumyng fyres, chaūge of great eſta tes, & cōmon wealthes, ouerflowyng of great cities & lādes by water, hon ger, & pouertie without petie, ſo as it ſhould appeare ỹ God cauſeth the very elementes to fyght agaynſt the world: which ſomtyme he cauſed to defend his people, he hath ſuffred al ſo ỹ trueth of his word & the true ma ner of worſhipping of him accordig to the ſcriptures, to be cleane takē a= way as it was by Chriſt threatned to the Jewes in ỹ goſpel of S. Math. & in token of his further indignatiō: the honger and thirſt after hym and his kyngdome is takē from the moſt parte of ỹ whole realme, that it may be altogether voide of that good bleſ ſyng which Jeſus Chriſt our Lorde

Moſes: Exodi. 14.

Mathei. xx.

ſpea=

speaketh of in ỹ gospel of S. Math. sayeng: Blessed are they which honger & thrust after ryghteousnes &c.

He suffreth for thy vnthankfulnes (O Englande) false teachers to be a burthen vnto thee, whiche yf thou doest receaue & allowe their doctrine be thou wel assured his great wrath cõmeth shortly after to thy distructiõ this is the accustomed ordre of God when he is mynded to destroy. First he sendeth lyeng spirites in the mouthes of their prestes or prophetes which delyted in lyes: then suffred he them to be disceaued by the same, to their destruccion as he dyd wyth Achab. Be warned yet, by this and other suche good and true bokes, gentel reader so shal thou be sure to be kept in sauegarde in ỹ tyme of the plague to come, wherein ỹ shalt also synde moche cõsolate. It wil moue ỹ to stycke fast to ỹ trueth of gods word, & to flee frõ the wicked ydolatrie of the abhominable masse which doth no more saue thee frõ hurte then dyd the paintyng of deuelysh Jesabel sa-
4 Reg. 9. ue her frõ death when she was head long hurled out at a wyndow, at the cõmaundement of Jehu.

Grace mercy and peace frō God the Father of oure Lorde Jesus Christ/with the perpetual cōforte of the holy Ghost, be with you for euer and euer. So be it.

HAuynge no lesse desyre to comforte suche as now be in trouble within the realme of Englande, (and specially you for many causes moste deare to me) then hath the natural father to ease the griefe & payne of his deareſt childe, I haue considered with my selfe, what argument or parcel of Goddes Scriptures, was moste conuenient and mete to be entreated for your consolation in these moste darck and dolorous dayes. And so, as for the same purpose I was turnyng my boke, I chaunsed to se a note in the Margine written thus in Latyn: *Videat Anglia.* Let Englande beware. Which note whē I had considered, I sounde that the matter written in my boke in Latin was this:

A Sel-

A note made vpō the sendyng of Christes disciples to the Sea, the miraculous fedinge of the people.

Seldome it is that God worketh any notable worke to the comforte of his Churche, but that trouble, feare, and laboure commeth vpō suche as God hath vsed for his seruauntes & workemen. And also tribulatiō most cōmonlye foloweth that Churche where Christe Jesus is moste truely preached.

This note was made vpon a place of Scripture written in the fourtenth Chapter of S. Mathewes gospel. Which place declareth: that after Christ Jesus had vsed the Apostles as ministers and seruauntes, to fede (as it had ben by their handes) fyue thousand men beside women & childrē, with fiue Barley looues and two fisshes. He sent them to the sea, cōmaunding them to passe ouer before him to the other syde. Whiche thing as they attempted to obey, and for the same purpose did trauail and rowe forth in the Sea, the night approched, the wynde was contrarie, the vehement and raging storme arose, & was like to ouerthrowe their poore Bote and them. When I had considered (as doloure and my simplicitie would suffre) the circumstā-

what chaūsed to Christes disciples after the feding of the people in the desert.

ces

tes of the text. I began to reken and aske accompt of my selfe (and as god knoweth, not without sorowe & sobbes) whether at any tyme I had ben so playne by my tunge, as God had opened his holy wil and wisedome in ꝑ matter vnto me, as myne owne penne and note dyd beare witnesse to my cõscience. And shortly it came to my minde that the same place of Scripture I had entreated in youre presences, what tyme God gaue opportunitie & space, that you should heare, & Goddes messenger should speake the wordes of eternal lyfe. Wherfore I thought nothing more expedient, then shortly to cal to mind againe suche thinges as thẽ I trust were touched. Albeit peraduenture neither of me so plainly vttered, neither of you so plainly perceaued, as these moste dolorouse daies declare the same to vs.

It shal not be necessary to entreat the texte worde by worde, but of the hole summe to gather certaine notes & obseruations (which shal not farre disagre frõ the estate of these daies) it shalbe sufficient.

And first it is to be obserued, that



The fyrst note.

after this great miracle that Christ had wrought, he neither would retaine with him selfe the multitude of people whome he had fedde, neither yet his disciples. But the one he sent awaye euery man to returne to his place of accustomed residence: & the other he sent to the daunger of the Seas, not as he that was ignorãt what should chaunce vnto them, but knowinge and forseing the tempest, yea and appointinge the same so to trouble them.

Ioan. vi. Math. 14.

Christ suffereth not his shepe & pastoures to be disparsed & troubled but for causes reasonable.

It is not to be iudged that the onely and true pastoure would remoue and sende away from him the wandering and weake shepe, nether yet that the only prouidẽt gouernour and guide woulde set out his rude warriours to so great a ieopardye without sufficient and moste iuste cause.

Why Christ remoued and sent awaye frõ him the people, the Euangelist S. Johñ declareth, saying:

Iohn. vi.

when Iesus knewe that they were come and to take hym vp, that they myght make hym kyng, he passed secretly (or alone) to the mountaine Wherof it is playne what chiefly

mo=

moued Christ to sende away the peo ple. from him: because that by him they sought a carnal and worldly li= bertie, regarding nothing his hea= uenlye doctrine of the kingdome of god his father, which before he had taught and declared vnto thē plain= ly, shewing them, that suche as shuld folowe him must suffre for his na= mes sake persecution, must be hated of al men, must deny them selues, must be sent forth as shepe amonge wolues. But no parte of this doctri= ne pleased them, or could entre into their hertes, but their hole minde was vpon their bellies, for suffising wherof they deuised and imagined, that they wolde appoint and chose Christe Jesus to be their worldlye Kinge. For he had power to multi= plie bread at his pleasure. Whiche vaine opinion and imagination per= ceaued by Christ Jesus, he withdrew him selfe from their company, to a= uoide al suche suspicion. And to let theym vnderstand that no suche ho= noures dyd agre with his vocacion, who came to serue, and not to be ser= ued. And when this same people sought him againe, hy sharply rebu=

why Christ sent away the people from him.

Math. 10

Ioh. 6.

Math. 20.

Ioh. 6. ked them because they sought him more to haue their bellies fed with corruptible meat, then to haue their soules nourished with ꝑ liuely bread that came downe from heauen. And thus in ꝑ people ther was iuste causes why Christ should withdraw himselfe from them for a tyme.

Why the disciples should suffre that great daũger, feare & anguishe. S. Marke in his Gospel plainly sheweth, saying: that their hertes wer blynded, and therfore dyd nether remember nor consyder the myracle of the loaues. That is, albeit with their handes they had touched that bread, by which so great a multitude was fed. And albeit also they had gathered vp twelfe baskets full of that which remained of a few loaues, which before the miracle a boye was able to haue borne, yet dyd they not rightly consider the infinite power of Christ Jesus by this his wõderful miracle. And therfore of necessitie it was, that in their owne bodies they should suffre trouble for their better instruccion.

Marke. 6.

The disciples dyd not rightly consyder Christes worke.

Nota.

When I depely consider (dearly beloued in our Sauiour Christ) how aboun-

abound auntly and how miraculouſ-
lye the poore & ſmale flocke of Chriſte
Jeſus was fedde within the realme
of Englande vnder that electe & cho-
ſen veſſel of God to glorye & honour
Edward the ſixte: and nowe againe
beholde not only the diſperſion and
ſcattering abrode, but alſo the appe-
ringe deſtruccion of the ſame, vnder
theſe curſed, cruel and abhominable
Jdolatrers, me thinke J ſe the ſame
cauſes to haue moued God, not on-
ly to withdrawe his preſence frō the
multitude, but alſo to haue ſent his
welbeloued ſeruaūtes to the trauels
of the Seas, wherin they are ſore
toſſed and turmoylled, and appea-
rantly moſte lyke to periſhe.

What were the affeccions of the
greateſt multitude that folowed the
Goſpel in this former reſte & abun-
daunce, is eaſy to be iudged, yf the
lyfe and conuerſation of euery man
ſhould haue bene throughlye exami-
ned. For who lyued (in that reſt) as *Nota.*
that he had refuſed him ſelfe? Who
lyued in that reſte, as that he hadde
ben crucified with Chriſt? Who ly-
ued in that reſte, as that he had cer-
tainly loked for trouble to come vpō

him: Yea who lyued not rather in delicacye and ioye, sekyng the world and pleasures therof, caryng for the flesshe & carnal appetites, as thoughe death and synne had cleane ben de-
☞ uoured: And what was this els, then to make of Christe an earthlye
Iohn, 18. Kynge: The worde that we pro-fessed daply cryed in our eares: that our kingdom, our ioye, our reste and felicitie, neither was, is, nor should be in the earth, neither in any transi-tory thinge therof, but in heauen, in to whiche we muste entre by many tribulations. But (Alas) we sleped
Actu. 14. in suche securitie, that the sounde of this trompet coulde of manye neuer be parfytly vnderstanded, but alway es we perswaded our selues of a cer tain trãquillitie, as though the trou-bles wherof mencion is made with in the Scriptures of God appertai ned nothing at al to this age, but vnto suche, as of longe tyme are pas sed before vs. And therfore was our heauenly father compelled to with-drawe from vs the presence of his verite (whose voice in those dayes we could not beleue) to ꝑ ende that more

more earnestly we may thrist for the same, and with more obedience imbrace and receaue it, yf euer it shal please his infinite goodnes in suche abundaunce to restore the same agayne.

I meane nothinge of those ꝑ followed Christ onely for their bellies, for suche perceiuing ꝑ they could not optaine their hertes desire of Christ, haue grudged & left hym in bodye & herte, whiche thinge their blasphemouse voices spokē against his eternall veritie dothe witnesse and declare. For suche (brother) be ye not moued, for in the tyme of their profession they were not of vs, but were very dissemblers and hypocrites. And therfore God iustly permitteth that they blaspheme the truthe, whiche they neuer loued. I meane not that euer suche dissembl inge hypocrites shal imbrace the veritie, but I meane of suche as by infirmitie of the flesshe and by natural blyndnesse (which in this lyfe is neuer al together expelled) then coulde not geue the very obedience, which Goddes worde required, neither nowe by

Hypocrites are made manifest in the daye of trouble.

i. Iohn. 2.

weaknes of faith dare openly & bold ly confesse that, which their hertes knowe to be moste true, and yet la= menteth and mourneth both for the imperfection by passed and present. From suche shal not the amiable pre sence of Christe Jesus for euer be withdrawen. But yet agayn shal the eyes of their sore troubled hertes be holde and se that light of Christes Gospel, wherin they moste delyte.

Nota,

The Ministers who were the distributours of this bread (the true worde of God) wherwith the multi tude within Englande was fedde, lacked not their offences, which also moued God to sende vs to the sea. And because the offences of no man are so manifest vnto me as are myne owne, only of my selfe I wyl be thac cusoure.

☞

It is not vnknowen vnto many, that I (the moste wretched) was one of that nombre, whom God appoin= ted to receaue that bread (as it was broken by Christ Jesus) to distribute and geue the same to suche as he had called to this banket, in that parte of his table where he appointed me to serue. It is not in my knowlege nor

iudge

iudgement to define nor determine what porcion or quantitie euery mā receaued of this breade, neither yet howe that whiche they receaued agreed with their stomackes. But of this I am assured, that the benediciō of Christ Jesus so multiplied the porcion that I receyued of his handes, that duryng that banket (this I writte to the prayse of his name, and to the accusacion of myne owne vnthankfulnes) the bread neuer failed, when the hongry soule craued or cryed for foode, and at the ende of the banket, myne owne conscience beareth wytnesse, that my handes gathered vp the crummes that were lefte in suche abundaunce, that my basket was ful amonge the reste.

To be playne, myne owne conscience beareth recorde to my selfe, how smale was my learning, and howe weake I was of iudgement, when Christ Jesus called me to be his steward, and howe mightely daye by daye, and tyme by time he multiplied his graces with me, if I should concele, I were moste wicked and vnthankful.

To deny or conceil the gyftes of God which we haue receyued, is vnthanckfulnes.

But alasse, howe blynded was my

my herte, and howe litle I dyd consyder the dignitie of that office, and the power of God that thē multiplied and blessed the bread whiche the people receaued of my handes, this daye myne owne cōscience beareth witnesse to my selfe. God I take to recorde in my cōscience, that I delyuered the same bread that I receaued of Christes handes, & that I mixed no poison with the same, that is: I teached Christes Gospel without any mixture of mēnes dreames, deuises, or phantasies. But Alasse I dyd it nat with suche feruencie, with suche indifferency, & with suche diligence, as this day I know my dutye was to haue done.

Some complained in those dayes, that ỹ preachers were vndiscrete persones (yea and some called them raylers and worse) because they spake against the manifest iniquitie of men, and especially of those that thē were placed in authoritie aswel in the courte, as in other offices vniuersally throughout the realme both in cities, townes and villages. And amonge other paraduenture my rude plainnesse displeased some, who did

com

complaine, that rashly I dyd speake of mennes fautes, so that al men myght knowe and perceaue of whō I ment. But alasse, this daye my cō-sciēce accuseth me, that I spake not so plainly as my dutie was to haue done. For I ought to haue said to the wicked man expressedlye by his name: Thou shalt dye the death.

For I synde Jeremye the prophete to haue done to Pashur the hygh Priest, and to Zedechias the Kinge. And not only him, but also Helias, Eliseus, Micheas, Amos, Daniel, Christe Jesus him selfe, & after him his Apostles expressedly to haue named the bloude thirsty tyrantes, abhominable Idolatrers, and dissemblynge ypocrites of their dayes. Yf that we the preachers within the realme of Englande were appointed by God to be the salt of the earth (as his other messengers were before vs.) Alas, why helde we backe the salt, where manifest corrupcion dyd appere? (I accuse none but my selfe) The blynd loue that I dyd beare to this my wicked carcase, was ꝑ cheefe cause that I was not feruent & faithful enoughe in that behalfe. For I had

viii.

Moses.

Ezech. 3. 33
Iere. 20. 34.
3. Reg. 18. 21
22.
4. Reg. 3.
Amos. 7.
Dani. 5.
Math. 23.
Actū. 13.

The preachers are named the salt of the earth.

The confession of the Author.

had no wil to preuoke the hatred of al men against me. And therfore so touched I the vices of mē in the presence of the greatest, that they might se themselues to be offenders (I dare not saye that I was the greatest flatterer) but yet neuertheles I wold not be sene to proclaime manifest warre against the manifest wicked. Wherof vnfainedly I aske my God mercye.

Preachers ought to feed Christes flocke.

As I was not so feruent in rebuking manifest iniquitie as it became me to haue ben, so was I not so indifferent a feeder as is required of Christes stewarde. For in preaching Christes Gospel albeit myne Eye (as knoweth God) was not muche vpon worldly promocion, yet the loue of frendes and carnal affecciō of some men with whom I was most familiar, allured me to make more residence in one place then in another, hauing more respect to the pleasure of a fewe, thē to the necessitie of many. That daye I thought I had not synned, yf I had not bene idle, but this daye I knowe it was my dutie to haue had consideracion how lōge I had remained in one place, & how

many

many hongry soules were in other places, to whome alasse, none toke payne to breake and distribute the breade of lyfe.

Moreoutr, remaining in one place I was not so diligent as myn office required, but sometyme by counsel of carnal frendes I spared the bodye: sometyme I spent in worldlye busyneesse of particuler frendes, and somtyme in takyng recreacion & pastyme by exercise of the body.

And albeit men may iudge these to be light and smale offences, yet I knowlege and cõfesse, that onles pardon should to me be graũted in Christes bloude, that euerye one of these thre offences aforenamed, that is to saye: the lacke of feruencye in reprouing synne, the lacke of indifferency in fedyng those that were hongrye, and the lacke of diligence in the execucion of myn office deserued damnacion.

The lacke of feruency of reprouyng, of indifferencie, in feeding, and diligence in executynge are great sinnes

And besyde these I was assaulted, yea infected and corrupted with more grosse sinnes. That is, my wicked nature desyred the fauours, the estimacion and prayse of mẽ, against whiche albeit that somtime the spirite

rite of God dyd moue me to fyght, & earneſtly dyd ſtirre me (God knoweth I lye not) to ſobbe and lamēt for thoſe imperfecciōs, yet neuer ceaſſed they to trouble me, when any occaſion was offered. And ſo priuely and craftely dyd they entre into my breſt, that I could not perceaue my ſelfe to be wounded, tyl vainglorie had almoſte gotten the vpperhande.

Spirituall temptacions are not ſone eſpied.

The prayer of the Author.

O Lorde be merciful to my great offence, and deale not with me accordyng to my great iniquitie, but accordinge to the multitude of thy mercyes, remoue from me the burthen of my ſynne: for of purpoſe & mynde to haue auoyded the vayne diſpleaſure of man: I ſpared lytle to offende thy Godly maieſtie.

Thinke not beloued of the Lorde, that thus I accuſe my ſelfe without iuſte cauſe, as though in ſo doynge I myght appere more holy, or that yet I do it of purpoſe and intent by occaſion therof to accuſe other of my brethren the true preachers of Chriſt of lyke or of greater offences. No, God is iudge to my conſcience, that I do it euen from an vnfayned and ſore

sore troubled herte, as I that knowe my selfe greuously to haue offended the maiestie of my God, duryng the tyme that Christes Gospel had free passage in Englande. And this I do to let you vnderstande, that the taking awaye of the heauenly breade, and this greate tempest that nowe bloweth against the poore disciples of Christ within the realme of Englande (as touching our parte) commeth from the great mercye of oure heauenly father, to prouoke vs to vnfained repentaunce, for that, that neither preacher nor professoure dyd rightly consider the tyme of our merciful visitaciō. But altogether so we spent the tyme, as thoughe Goddes worde had bene preached rather to satisfie our fantasies, thē to reforme our euel maners: which thing yf we earnestlye repente, then shal Jesus Christ appeare to oure cōforte be the storme neuer so great. Haste O Lord for thy names sake.

The troubles of these dayes commeth to the profyt of Goddes electe.

The seconde thyng, that I fynd to be noted, is the vehemencye of the feare, which the disciples endured in that great daunger, beyng of longer continuaūce then euer they had

The seconde note.

The greate feare off the disciples.

at any tyme before.

Math.8. The disciples also before this tyme were troubled in the sea.

In saint Mathewes Gospel it appereth: that an other tyme there arose a great stormy tempest, and sore tossed the bote, wherin Christes disciples were labouring: but that was vpon the daye lyght, and then they had Christe with them in the bote, whome they awaked, and cryed for helpe vnto hum (for at that tyme he slept in the bote) and so were shortly delyuered from their sodain feare.

Nota.

But nowe were they in the middest of the ragting sea, and it was nyght, and Christ their comfortour absent from them, and cōmeth not to them neither in the fyrst, secōde, nor third watche, What feare trowe you were they in then? And what thoughtes arose vp out of their so troubled hertes, duringe that storme? Suche as this daye be in lyke daunger within the realme of Englande, dothe by this storme better vnderstande, then my penne can expresse. But of one thynge I am wel assured, that Christes presence wold in that great perplexitie haue ben to them more comfortable then euer it was before, and that paciently they would haue suffe

red

red their incredulitie to haue ben re buked, so that they might haue esca= ped the present death.

But profitable it shalbe, and som= what to our comforte to consyder e= uery parcel of their daunger. And first ye shal vnderstande, that when the disciples passed to the sea to obey Christes cõmaundemẽt, it was faire wether and no suche tempest sene. But sodenly the storme arose with a contrarious flawe of wynde, when they were in ꝑ middest of their iour ney. For if the tempest had bene as great in the beginninge of their en= traũce to ꝑ sea, as it was after when they were about the middest of their iourney, neither wolde they haue a= uentured suche a great daunger, nei= ther yet had it ben in their power to haue attayned to the middest of the Sea. And so it may be euydent= ly gathered, that the sea was calme when they entred into their iourney

what tyme the tempeste dyd arryse.

The seawas calme when the dilciples toke their iour ney.

Secondly, it is to be marked, by what meanes and instrumẽtes was this great storme moued. Was the plunging of their oores and force of their smale bote suche as myght stir re the waues of that great sea? No

doutlesse. But the holy ghost declareth that the Seas were moued by a vehement and cõtrary wynde, whiche blewe against their bote in the tyme of darkenesse. But seyng the wynde is neither the commaunder nor mouer of it selfe, some other cause is to be inquired, which hereafter we shal touche.

What moued the sea.

And last, it is to be noted and cõsidered what the disciples dyd in all this vehement tempest. Truely they turned not back to be dryuen on forlande or shore by the vehemency of that contrary wynde, for so it might be thought, that they could not haue escaped shipwracke and death. But they continuallye laboured in rowyng against the wynde, abyding the ceassing of that horrible tempeste.

The tossed bote is a figure of christes church.

Consider and marke beloued in the Lord, what we rede here to haue chaunsed to Christes disciples, and to their poore bote. And you shal wel perceaue, that the same thynge hath chaunsed, dothe and shal chaunse to the true churche and congregacion of Christe (whiche is nothing els in this miserable lyfe but a poore bote) trauelyng in the Seas of this vnsta

ble

ble and troublesome worlde, towarde the heauenly porte and hauen of eternal felicitie. Which Christ Jesus to his electe hath appointed.

This myght I proue by the posterite of Jacob in Egipte, by the Israelites in their captiuitie, & by the churche duryng the tyme that Christ him selfe dyd preache (and somtyme after his Resurreccion and Ascension) againste whome the vehement storme dyd not rage immediatly after they entred into the bote of their trauail and tribulacion. For the bloudy sentence of Pharao was not pronounced againſt the seede of Jacob, what tyme he firste dyd entre into Egipte. Exod. 1.

Neither was the cruel coũsel and deueliſh deuiſe of proude Haman inuented by and by after Israel and Juda were tránslated from their poſſeſſions, Esdr. 3.

Neither yet in the tyme of Christ Jesus beyng conuersant with his Apoſtles in the fleſhe, was there vſed any ſuche tyranny againſt the saintes of God, as shortly after folowed in the perſecucion of S. Steuen and other diſciples. Act. 7.

But al theſe in the beginning of their trauail with a contrary wynde had al-

waye some calme, that is, albeit they had some trouble, yet had they not extreme persecution.

Euen so moste dearly beloued is happened nowe to the afflicted churche of God within the realme of Englande. At al tymes the true word of God suffred contradiccion and repugnaūcie. And so the wynde blewe against vs euen from the beginning of the late vpspryng of the Gospel in England, but yet it could not stoppe our course tyl nowe of late dayes, that the ragynge wynde bloweth without briddel vpon the vnstable Seas, in the myddest wherof we are in this houre of darckneſſe.

The malice of the deuel compared to the wynde.

To wryt my minde plainly vnto you beloued brethren. This wynde that alwayes hath blowen againſte the Churche of God, is the malice & hatred of the deuel which rightly in this caſe is compared to the wynde.

Similitudo.

For as the wynde is inuiſible & yet ỹ poore diſciples fele that it troubleth and letteth their bote: so is the peſtilent enuy of the deuel worckynge alwayes in the hartes of the reprobate, so ſubtile and craftye that it can not be eſpied by goddes electe,

nor

no: by his meſſengers til firſte they
fele the blaſtes therof to blowe their
bote backward. And as the vehemēt
wynde cauſeth the waues of the ſea
to rage, and yet the dead water nei=
ther knoweth what it dothe, neither
yet can it ceaſſe no: refrayne: ſo that
both it is troubled by the wynd, and
alſo it ſelfe doth trouble Chriſtes di=
ſciples and their poo:e bote: So by
the enuie and malice of the deuel, ar
wicked and cruel aſwel ſubiectes as
p:inces (whoſe hertes are lyke the ra
ginge Sea) compelled to perſecute
& trouble the true churche of Chriſte,
and yet ſo blynded are they, and ſo
th:al vnder the bōdage of the deuel,
that neither can they ſee their many
feſt iniquitie, neither yet can they
ceaſe to runne to their owne deſtruc
cion. And hereof England haſt thou
manifeſt experience. Fo: in the tyme
of Kynge Henry the eyght, howe
the Wolfe that wycked Wyncheſter
and other by the vehemēt wynde of
ſyxe bloudye articles (by the deuell
deuiſed) intended to haue ouerth:o=
wen the poo:e bote and Chriſtes di=
ſciples, is to euidētly knowē alredy.
But then had we Chriſt Jeſus with

The ſea cā not be quiet whā the wynde bloweth outragiouſly.

The wynde that blewe in Kynge Henry the eyght dayes

vs sleping in the bote, who dyd not despise the faythful cryyng of suche as then were in trouble: but by hys myghty power, gracious goodnes, & inuincible force of his holy worde, he compelled those wicked wyndes to cease, & the ragyng of those Seas to be stilled and calmed. So that all the hertes of Goddes electe within the realme of Englande dyd wonder at that soddeyn chaunge, while that vnder a lambe the fearful edge of that deuouring sworde was take from the neckes of the faythful. And the tyranny of those rauenynge and bloude thirstye wolues (I meane of wyly Wynchester and of some other his brethre the sonnes of the dyuel) was repressed for a tyme. But yet ceassed not the deuell to blowe hys wynde, but by his wicked instrumētes founde the meanes, how against nature the one broder should assent to the death of the other, but þ could not hynder the course of the trauelyng bote, but forth she goeth in despyte of the deuel, who thē more cruelly raged, perceyuyng his owne honour and seruice, that is, his detestable Masse to be disclosed & opened before

A quiet calme was vnder Kynge Edward the sext.

The first secrete pestilente wynde that blewe in the tyme of good Kynge Edwarde the sext.

before the people to be dampnable Idolatrye, and assured damnation to suche as put their trust in it. And therfore began he more craftelye to worke, and fynding the same instrumentes apt enough, whose labours he had vsed before, he blewe suche mortal hatred betweene two, whiche appeared to haue bene the chefe pillers vnder the kinge. For that wretched (Alas) and miserable Northumberlande could not be satisfied, tyl such tyme as simple Somerset most vnustlye was bereft of his lyfe.

The Deuel raged when the Masse mischef was disclosed.

What the deuel and his membres the pestilent Papistes ment by his awaye takinge, God compelled my tounge to speake in mo places then one. And specially before you, and in the newe Castle, as sr: Robert Brādlinge dyd not forget of long tyme after. God graunt that he maye vnderstande al other maters spoken before him thē and at other tymes, as rightly as he dyd that myn interpretaciō of the vyneyarde, whose hedges, ditches, toures & wynepresse God destroyed, because it would bring forth no good frute. And that he maye remember, that what euer was spoken

Esa. 5.

by my mouth that daye, is now com=
plete and come to passe, except that
the final destruccion and vengeance
of God is not yet fallen vpon the
greatest offendoures, as assuredlye
shortly it shal, vnlesse that ye & suche
other of his sorte that then were ene
mies to Goddes truth wyl spedelye
repent and that earnestly their stub=
burne disobedience. God compelled
my tounge (I say) openly to declare,
that the deuel and his ministers in=
tended only the subuercion of God=
des true religion, by that mortal ha=
tred amonge those which oughte to
haue bene moste assuredly knyt toge
ther by christian charitie, and by be=
nefites receyued. And especially that
the wycked and enuious Papistes
by that vngodlye breache of charitie
diligently minded the ouerthrowe of
hym, that to hys owne destruccion
procured the death of his innocent
frende. Thus I saye I was compel
led of conscience ofteners thē once to
affirme: that suche as saw & inuēted
the meane how the one should be ta=
ken awaye, sawe and shoulde fynde
the meanes also to take awaye the
other, and that al that trouble was
deuised by the deuil and his instru=

Marcke well.

This was affirmed both before the Kynge and also before Northumberland after ward than once.

mentes to stoppe and let Christes di sciples & their poore bote. But that was not able, because she was not yet come to the myddest of the Sea.

Transubstanciation (the bynde that the deuel hatched by Pope Nicolas, and sythe that tyme fostered & nurryshed by al his childrē, Prestes, Freres, Monkes, and other his coniured and sworne souldiers, and in this laste dayes chiefly by Stephen Gardiner and his blacke broode in England.) Transubstanciation (I saye) was not then clearly confuted and myghtely ouerthrowē. And therfore God put wysedome in the tounges of his ministers & messengers to vtter that vayne vanitie. And specially gaue such strength to the pēne of that reuerend father in God, Thomas Cranmer Archebyshop of Cāterbury to cut the knottes of deuelyshe Sophistrie lyncked and knyt by the deuels Gardener and his blynd bussardes, to holde the veritie of god vnder bondage, that rather I thinke they shal condēpne his workes (whiche notwithstanding shal continue & remaine to their confusion) then they shal enterprise to answere the same.

Transubstanciacyō ouerthrowē by Thomas Cranmer Archebyshop of Canterbury.

And

The rounde God was taken away by acte of Parlyament.

And also God gaue boldnesse & knowlege to the court of Parliamẽt to take awaye the rounde clipped God, wherin standeth al the holines of Papistes, and to cõmaũde cõmon breade to be vsed at the lordes table, & also to take awaye the moste parte of superstitious (kneling at the Lordes supper excepted) whiche before prophaned Christes true religion.

Vvhan all the papistiall abominacions were reueled, than was the bote in middest of the sea.

Then dere brethren was the bote in the myddes of the sea, and sodẽly ariseth the horrible tempeste moste fearful and dolorouse: Our kyng is taken away from vs, and the deuel bloweth in suche organes as alwaye he had founde obedient to his preceptes, and by them he enflameth the harte of that wretched and vnhappy man, (whome I iudge more to be lamented, then hated) to couet the imperial Crowne of England to be establyshed to his posteritie, and what therupõ hath succeded, it is not now necessary to be written,

Two speciall notes of this discourse.

Of this short discourse beloued in the Lorde, you maye consyder & percepue two special notes.

The fyrste note.

The first, that the hole malice of the deuel hath alwayes this ende: to

vexe

vere and ouerthrowe Christes afflicted churche. For what els intended the deuel and his seruauntes the pestilent Papistes by al these their craftie policies, durynge the tyme that Christes gospel was preached in Englande, thē the subuerciou of the same Gospel, and that they myght recouer power to persecute the saintes of God, as this daye in the houre of darcknes they haue obtained for a tyme to their owne vtter destruccion.

Let no man wonder thoughe I saye that the crafty policies of pestilent Papistes wrought al mischiefe, for who could better worke mischief, then suche as bore authoritie & rule. And who I pray you ruled the roste in the courte all this tyme by stoute corage and prowdnes of stomack but Northumberland? But who I pray you vnder kynge Edwarde ruled al by counsel and wyt? Shall I name the man? I wil wryte no more plainly now, thē my tounge spake the laste Sermon, that it pleased God that I should make before that Innocent and moste Godly Kynge Edwarde the sixte and before his Counsell at Westminster, & euen to the faces of suche

Who ruled all by wytt vnder kyng Edwarde the sexte.

Ioh.13. Psal.40.

ſuche as of whom I ment. Entreatynge this place of Scripture: *Qui edit mecum panem ſuſtulit aduerſus me calcaneum ſuum.* That is, He that eateth bread with me hath lyfteth vp his heele againſt me. I made this affirmacion: that cõmonlye it was ſene, that the mooſt godly princes hadde officers & chief counſeilours moſte vngodlye, coniured enemies to goddes true religion, and traitours to their princes not that their wickednesſe and vngodlyneſſe was ſpedely perceyued & eſpied out of the ſaid princes and godly men, but that for a tyme thoſe crafty colourers could ſo cloke their malice againſt God & his trueth, and their holowe hertes towarde their louinge maiſters, that by worldly wyſedome and pollicie at length they attained to high promocions. And for the proſe of this myne affirmaciõ, I recited the hiſtories of *Achitophel, Sobna,* and *Iudas*: Of whom the two former had hyghe offices & promocions with great authoritie vnder the moſte godly princes, *Dauid* and *Ezechias*. And Iudas was purſe maiſter with Chriſt Jeſus. And whẽ I had made ſome diſcourſe in that mat-

Godly Princes cõmonly hath moſt vngodly Counſaillers.

2. Reg. 17. Eſa. 22 Math. 26. Ioan. 12

matter. I moued this question:

Why permitted so godly princes so wicked men to be vpon their counsell, and to beare office and authorite vnder them?

Quæstio.

Responsio.

To the which I answered: that either they so abounded in worldlye wysedome, forsight and experience touchinge the gouernement of a Cõmon wealth, that their counsail appeared to be so necessarie, that the cõmon wealth could not lacke them, & so by the coloure to preserue the tranquilitie & quietnes in realmes, they were maintained in authoritie: Or els they kept their malice which they bare towarde their maisters & Goddes true religion so secrete in their breastes, that no man could espie it, til by Goddes permission they wayted for suche occasion & opportunite, that they vttered all their myschiefe so plainlye, that al the worlde myght perceaue it. And that was moste cuidẽt by *Achitophel* and *Sobna*.. For of *Achitophel* it is written: that he was Dauids moste secrete counsailour, & that, bycause his coũsel in those dayes was lyke the Oracle of God.

The enmenyes of the veritye manye tymes appeare to be moste profitable for a common wealthe.

Myschefe at the lẽght will so vtter it selfe that men maye espie it.

2. Reg. 15. 16.

And *Sobna* was vnto good kynge

Esa. 22 36.

Ezechi-

Ezechias somtyme Cõptroller, somtyme Secretary, and last of al Treasurer. To the which offices he had neuer bene promoted vnder so godly a prince, yf the treason and malice which he bare against the kinge and against goddes true religion hadde ben manyfestly knowen. Mo quod I. Sobna was a crafty foxe, and could shewe suche a faire countenaunce to the kinge, that neither he nor his coũsail coulde espie his malicious treason. But ꝑ prophete Esaias was cõmaunded by God to go to his presence and to declare his traitorouse herte and miserable ende.

Esa.22. If Dauid and Ezechias were disceaued by traytorouse Coũsaylers howe moch more ayõge and innocẽt Kynge.

Was Dauid (sayd I) and Ezechias princes of great and godly giftes and experience, abused by crafty counsailers and dissemblyng hypocrites? what wonder is it then: that a yonge and innocent kinge be deceiued by crafty, couetouse, wycked & vngodly counselours? I am greatly afrayd, that Achitophel, be coũsailer ꝑ Judas bear the purse, & ꝑ Sobna be Scribe, Cõptroller & Treasurer.

The author myght feare this in dede.

This & somwhat more I spake that daye, not in a corner (as many yet can wytnesse) but euen before those

thoſe whome my conſcience iudged worthy of accuſacion. And this daye nomore do I wryte (albeit I maye iuſtly becauſe they haue declared thē ſelues more manifeſtly) but yet do I affirme, that vnder that innocent Kinge, peſtilent Papiſtes had greateſt authoritie. Oh, who was iudged to be the ſoule and lyfe to the counſel in euery matter of weaghty importaunce? who but Sobna? who could beſt diſpatche buſynesſes that ꝑ reſt of the counſel might hauke and hunt and take their pleaſure? None lyke vnto Sobna. Who was moſte frāke and redy to deſtroye Somerſet, and ſet vp Northumberlande? was it not Sobna? Who was moſte bolde to crye Baſtarde, Baſtarde? Inceſtuus baſtarde Mary ſhal neuer raigne ouer vs. And who I praye you was moſte buſy to ſaye: Feare not to ſubſcribe with my lordes of the Kinges Maieſties moſte honourable preuy counſeil. Agre to his graces laſt wil & parfit teſtamēt. And let neuer that obſtinate woman come to authorite. She is an erraunt papiſt. She wil ſubuert the true religion. And will bring in ſtraūgers to the deſtruccion

Paulett is painted.

The Treaſurers wordes againſt the authoritie of Mary.

Caiphas prophecied.

of this cõmon wealth. Which of the counsel (I saye) had these and greater persuasions against Marye to whom now he crouches & kneleth: Sobna the Treasurer. And what intended suche trayterous & dissẽbling ypocrites by al these and suche lyke craftie sleightes and conterfait conueaũce: Doutles the ouerthrowe of Christes true religion, which thẽ begã to florisshe in England. The libertie wherof fretted the guttes of suche pestilẽt papistes, who now hath gotten the dayes, which they lõge loked for, but yet to their owne destruccion & shame. For in ꝑ spyt of their heades the plages of God shall stryke them. They shalbe comprehended in the snare which they prepare for other. For their owne counsels shal make them selues slaues to a proude, mischeuous, vnfaythful and vile nacion. But nowe to the seconde note of our discourse, which is this:

Iudge at the ende. The second note.

Albeit the tyraũtes of this earth haue learned by longe experience, ꝑ they are neuer able to preuaile against goddes truth, yet because they are bounde slaues to their maister ꝑ deuel, they cã not ceasse to persecute

the

the membres of Christ, when ꝑ deuel blowes his wynde in the darkneſſe of the nyght, that is: when the light of Christes Goſpel is taken away, & the deuel raigneth by Idolatry, ſuperſticion and tyranny. This moſte euidently may be ſene, frō the beginninge of this worlde to the tyme of Christ, & from thence til this daie.

Tiraūtes can not ceaſſe to perſecute Chriſtes membres.

Iſmael myght haue perceaued, that he could not preuaile againſt Iſaac, becauſe God had made his promyſe vnto him, as no doute Abrahā their father teached to his hole houſhold. Esau lykewyſe vnderſtode the ſame of Jacob. Pharao might plainly haue ſene by many miracles, that Iſrael was Goddes people whome he could not vtterly deſtroye. And alſo the Scribes and Phariſeis & chiefe prieſtes were vtterly conuict in their conſcience, that Christes hole doctrine was of God, and that to the profite & cōmodite of man his miracles & workes were wrought by the power of God, and therfore that they could neuer preuaile againſt him. And yet as ꝑ deuel ſtyred thē, none of thoſe could refraine to perſecute hym, whome they knewe moſte certainly

Gen.21.
Gen.28.
Exod.5.6.7.8.&c.
Ioh.5.&12.

The power of Goddes word put Papistes to silence with in England except it had bene to bragge in corners.

tainly to be an innocent.

This I wryt that you shall not wonder, albeit now ye se the poysoned papistes wicked Wynchester, & dreaming Suresme with the rest of theyr faction (who somtymes were so cõfounded, that neither they durst nor could speake nor wryte in the defence of their heresies) nowe so to rage and triumphe against the eternal truth of God, as though they had neuer assayed the power of God speaking by his true messengers.

Princes are redy to persecute as the malicious Papistes wil commaund.

Wonder not here at (I saye) beloued brethren, that ỹ tyrantes of this worlde are so obedient & redye to folowe the cruel counsels of suche disguysed monsters. For neither cã the one nor the other refraine, because both sortes are as subiecte to obey ỹ deuel their prince & father, as the vnstable sea is to lyft vp ỹ waues when the vehemẽt wynde blowethvpon it.

Joh.12.
2.Cor.4.

It is fearfull to be herd, that the deuel hath such power ouer any mã, but yet the worde of God hath so instructed vs. And therfore albeit it be cõtrary to our phãtasie, yet we must beleue it. For the deuel is called the prince & god of this worlde, because

he

he raigneth and is honoured by ty-
rannye and ydolatrye in it.

He is called the prince of dark-
nes, that hath power in the ayre. It *Epheſ.2*
is ſaid: that he worketh in the childrē
of vnbelefe, becauſe he ſtyreth them
to trouble goddes elect. As he inna- *1.Reg.16.18.*
ded Saul and compelled him to per
ſecute Dauid. And lykewyſe he en- *Ioh. 13.*
tred into the herte of Judas, & mo- *Ioh.8.*
ued him to betray his maiſter. He is
called prince ouer ꝑ ſōnes of pride, &
father of al thoſe that are lyers & ene
myes to Goddes truthe. Ouer whō
he hath no leſſe power this day, thē
ſomtymes he had ouer Annas & Cai
phas, whom no mā denieth to haue
ben led & moued by the deuel to per-
ſecute Chriſt Jeſus & his moſte true
doctrine. And therfore wōder not (I
ſay) that now the deuel rageth in his *Vvili Vvin*
obediēt ſeruaūtes, wyly Wynchester *ceſter.*
dreaming Dureſme, & bloudy Bon- *Dreamyge*
ner with ꝑ reſt of their bloudy, but- *Duryſme.*
cherly broode, for this is their houre *Bloudye*
& power graunted to them. They can *Bonner.*
not ceaſſe nor aſwage their furious
fumes, for the deuel their ſire ſtir-
reth, moueth and carieth them euen
at his wyl. But in this ꝑ I declar-

This is the cause before omitted, whi the wynde blew to trou ble Christes Disciples.

the power of the deuell workinge in cruel tyrauntes, thinke you that I attribute or gyue to hym, or to them power at their pleasure? No, not so brother, not so. For as the deuel hath no power to trouble the Elemẽtes, but as God shal suffre, so hath worldlye tyrauntes (albeit the deuel hath fully possessed their hertes) no power at al to trouble the saintes of God, but as their bridle shal be lowsed by goddes handes.

And herein dere brethren standeth my singuler comforte this day, when I hear that those bloudy tyrauntes within the realme of Englande doth kyl, murther, destroy and deuoure man and woman as rauynous Lyons nowe lowsed from bondes. I lyft vp therfore the eyes of myne herte (as my iniquitie and present doloure wil suffer) & to my heauenly father wyl I saye:

The prayer of the Author.

O Lorde, those cruel tyrauntes are lowsed by thy hande, to punysh our former ingratitude, whom we trust thou wilt not suffer to preuail for euer, but when thou haste corrected vs a lytle, and hast declared vnto the worlde the tyrannye that lur=

lurked in their boldened breastes, then wilt thou breake their Iawe bones, & wilt shut them vp in their caues againe, that the generacion & posteritie folowynge may prayse thyne holy name before thy cõgregacion. Amen.

When I fele any taste or mocion of these promyses, then thinke I my selfe moste happy, and that I haue receyued a iuste compensacion, albeit I & al that to me in earth belongeth, shulde suffer the present death, knowynge that God shal yet shewe mercy to his afflicted churche within Englande, and that he shall represse the pride of these present tyrauntes, lyke as he hathe done of those that were before our dayes.

And therfore beloued brother in our sauioure Iesus Christ, holde vp to God your hãdes that are fainted thorowe feare, & let your hertes that haue in these dolourouse dayes sleped in sorowe, awake, and heare the voyce of your God, who swereth by him selfe, that he wil not suffer hys churche to be oppressed for euer. Neither that he wil despyse our sobbes to the ende, yf we wil rowe & stryue *Exhortacion.* *Esa. 48. 51. 54. 62.*

The commyng of Christ to his Disciples vpon the seas, is opened.

agaynst this vehement wynde, I meane, yf that we wil not rūne backe headlinges to Idolatrie, then shall this storme be aswaged in despite of the deuel. Christe Jesus shall come with spede to your delyueraunce, he shal pearce thorowe the wynde, and the ragyng seas shal obey, and beare his feete and body as the massie, stable and drie land. Be not moued frō the sure foundacion of your fayth.

Christ is sure vpon the mountain.

For albeit that Christe Jesus be absent from you (as he was from hys disciples in that great storme) by his bodely presence, yet is he present by his myghtie power and grace. He stādeth vpon ꝑ moūtaine in securitie & rest, that is, his flesshe & hole humanitie is now in heauē, & cā suffer no suche trouble as somtymes he dyd. And yet he is ful of petie & cōpassiō, & doth cōsider al our trauail, anguish & labours, wherfore, it is not to be douted, but that he wil sodenlye appeare to our great cōforte. The tyrātes of this world can not kepe backe his cōming, more thē might the blustering wind & raging seas let Christ to come to his disciples, whē they loked for nothing but for presēt death.

And

And therfore yet agayn I saye beloned in the Lorde. Let youre herts attend to the promisses that God hath made vnto true repentaunte synners, and be fullye persuaded wyth a constant fayth, that God is alwayes true and iust in his perfourmās of his promeses. Yow haue heard these dayes spoken of very playnly, whan youre hertes could feare no daunger, because yow were nyghe the lande, and the storme was not yet risen, that is, ye were yonge scolers of Christe whē no persecucion was seen or felt. But now ye are cōme into the middes of the sea (for what parte of Englande herde not of youre profession?) And the vehement storme, wherof we than almoste in euery exhortacion spake of, is nowe suddenly risen vp. But what? Hath God brought yowe so farre furth, that you shal borh in soules and bodies euery one perish? Nay. My hole trust in Goddes mercy and truthe is to the contrarie. For God brought not his people into Egypte and from thense thorowe the red Sea to thentent they should therin perish, but that he of thē shuld

God neuer brought his people into trouble to thentent that they shuld perysshe therin.

shewe a moſt glorioufe delyuerance Neither, ſent Chriſte his Apoſtles into the middeſt of the ſea, and ſuffred the blufteringe ſtorme to aſſault them and their bote, to thentēt thei ſhuld ther periſh, but becanſe he wold the more haue his great goodnes towardes thēfelt and perceaued in ſo mightely deliuering them owt of the feare of peryſhinge, giuing vs therby an example that he wold do the lyke to vs, yf we abyde conſtant in owr profeſſion and fayth, withdrawinge owr ſelues from ſuperſticion and Idolatrie. We gaue yow warning of theſe dayes long a goo, for the reuerence of Chriſtes blode let theſe wordes be marked: The ſame truth that ſpake before of theſe moſt dolorouſe dayes, forſpake alſo the euerlaſtinge ioye prepared for ſuche as ſhuld continue to the ende. The trouble is comme. O deare brethern, loke for the comforte, and (after the example of the Apoſtles) Abyd in reſiſtinge this vehement ſtorme a litte ſpace.

Marke theſe wordes.

The thyrd watch is not yet ended, Remembre that Chriſte Jeſus came not to his diſciples till it was

Chriſt came not to hys Diſciples til

the

the fourth watch, and they were then in no lesse daunger than yow be nowe, for theyr fayth faynted, and their bodies were in daunger. But Christe Jesus came, whan they loked not for him. And so shal he do to yow, yf you wil continue in the professiō that yow haue made.

the fowrth watch.

This darre I be bold to promese in the name of hym, whose eternal veritie and gloriouse gospel ye haue harde and receaued. Who also putteth in to myn hert an earnest thrist (God knoweth I lye not) of your salvacion, and some care also for youre bodies, which nowe I wil not expresse.

Thus shortly haue I passed thorowe the outrages tempest, wherin the disciples of Christe were tēpted, after that the great multitude were by Christe fedde in the deserte. Omittinge many profitable notes, which myght wel haue bene marcked in the texte, because my purpose is at this present not to be tediouse nor yet curiouse, but onlie to note such thinges, as be aggreable to these most dolorouse dayes.

And

And so let vs nowe speake of the ende of this storme and trouble, in which I finde foure thinges chefly to be noted.

1. Firste, that the disciples at the presence of Christe were more affrayed then they were before.

2. Secondly, that Christe vseth no other instrument but his worde to pacifie their hertes.

3. Thyrdly, that Peter in a feruencie firste left his bote, and yet after feared.

4. Last, that Christe permitted neyther Peter nor the rest of his disciples to perish in that feare, but gloriously deliuered al, and pacified the tempeste.

Theyr greate fear and the cause therof are expressed in the texte in these wordes: **When the disciples sawe him walking vpon the sea, they were afrayed sayinge: that he was a spirite. And they cryed thorowe feare.**

It is not my purpose in this treaties to speake of spirites, nor yet to dispute, whether spirites good or bad maye appeare and trouble men: neither yet to inquire, why mānes

natur

natur is affrayed for ſpirites, and ſo vehementlie abhorreth their preſen ce and company. But my purpoſe is only to ſpeake of thinges neceſſa= rie for this tyme.

Thre cauſes why Chriſtes Diſciples myſknew hym.

And firſte let vs conſyder, that ther was thre cauſes, why the diſci= ples knewe not Chriſte, but iudged him to be a ſpirite.

The firſt cauſe was the darkneſſe of the nyght. 1.

The ſecond was the vnaccuſto= med viſion that appeared. And the thirde was the daũger and tempeſt, in which they ſo earneſtly labored for the ſauegard of their ſelues. 2. 3.

The darkneſſe (I ſaye) of the nyght letted theyr eyes to ſee hym: And it was aboue nature, that a maſſye, heuy and weyghtie body of a man (ſuche as they vnderſtode their ma= ſter Chriſte to haue) ſhuld walke, go vpon, or be borne vp of the water of the ragynge ſea, and not ſincke. And finally the horroure of the tempeſt and greate daunger that they were in perſwaded them to loke for none other but certaynly to be drouned. And ſo al theſe thre thinges concur rynge together confirmed in them

this

this imaginacio, that Christe Jesus, who came to theyr greate comforte and deliueraūce, was a fearfull and wicked spirite appearyng to their destruccyon.

What chaunsed to Christe, that also in all ages chaunseth to his holy worde.

What here chaunsed to Christe Jesus him self, that I myght proue to haue chaunsed and daylye to chaūce to the veritie of his blessed worde in al ages from the begynnynge. For as Christe hym self in this their trouble, was iudged and estemed by his disciples at the firste syght a spirite or phantastical body: so is the truth and syncere preachinge of his glorioūse gospel sent by God for mānes most comforte, delyueraunce frō synn, and quietnesse of conscience, whā it is firste offered and truly preached, it is (I saye) no lesse but iudged to be heresye and disceauable doctrine, sent by the deuel to mannes destruccion.

The cause herof is the darke ignoraunce of God, which in euery age syth the beginnyng so ouer whelmed the worlde, that sometymes Goddes veray electe were in lyke blyndnes and erroure with the reprobate: As Abraham was an idola-

Ios. 24

trare

ware. Moses was instructed i al the artes of the Egypcianes, Paule a proude Pharisey coniured agaynst Christe and his doctrine. And many in this same our age, whan the truth of God was offred vnto them, were sore affrayed and cried agaynst it, only because the darke cloudes of ignoraunce had troubled them before. But this matter I omitte and let passe, til more opportunitie.

The chefe note that I wold haue yowe wel obserue and marcke in this preposterous feare of the disciples, is this: *Nota.*

The more nyghe deliuerance and saluacyon approcheth, the more stronge and vehement is the temptacyon of the Churche of God. And the more nyghe that Goddes vengeaunce approcheth to the reprobate, the more proude, cruel and arrogãt are they. Wherby it commonly commeth to passe, that the veray messyngers of lyfe are iudged and demed to be the authors of al mischefe. And this in many histories is euident. Whan God had appoynted to delyuer the afflicted Israelites by the hand of Moses from the Tyranny of *The feare is greatest whan deliueraunce is most nygh.*

ny of the Egyppcians, and Moſes was ſente to the preſence of Pharao for the ſame purpoſe, ſuch was their affliccion and anguyſhe by the crueltie which newly was exercyſed ouer them, that with open mouthes they curſed Moſes (and no doute in their hertes they hated god who ſent hym) alledgyng that Moſes and Aaron was the hole cauſe of their laſt extreme trouble.

Exod. 5. & &c.

The lyke is to be ſeen in the boke of Kynges, both vnder Eliſeus and Eſaias the Prophetes. For in the dayes of Jorā ſonne of Achab was Samaria beſeged by the kīng of Syria. In which Samaria no doute (albeit the Kinge and the moſt multitude were wicked) ther was yet ſom membres of Goddes electe church which wer brought to ſuch extreme famin, that not only thinges of ſmal price were ſold beyond al meaſure: but alſo womē agaynſt nature were cōpelled to eat their owne children. In this ſame citie Eliſeus the Prophete moſt commonly was conuerſant and dwelt, by whoſe counſel and commaundement no doute the citie was kepte, for it appeareth the

4. Reg. 5.

Kinge

But he only recyteth and beateth in to their eares his former promises to them, which oftentymes they had before. And yet the rehersal of the same wrought so mightely in the hert of Moses, that not only was bitternes and desperaciō remoued away, but also he was inflamed with such boldnesse, that without feare he wēt agayne to the presence of the kynge, after he had bene threatened and repulsed by hym.

This I writte, beloued in the lorde, that ye knowynge the worde of God not onely to be that, whereby were created heauen and earth, but also to be the power of God to saluacion to al that beleue: the bryght lātarne to the fete of these that by nature walke in darkenesse: the lyfe to those, that by synne are dead: A comforte of suche as be in tribulation: the towre of defence to suche as be moste feble: the wysedome and great felicitie of suche as delyteth in the same: and to be shorte, you knowe Goddes worde to be of suche efficacie and strēgth, that therby is synne purged, death vanquyshed, tyraūtes suppressed, and finally, the de-

Rom. 1.
Psal. 119.
The power and effectual operation of Goddes worde.

well the author of all mysterie ouer-throwen and confounded. This (I saye) I write, that ye knowynge this of the holy worde and moste blessed gospel and voyce of God (whiche once you haue herde, I trust to your comforte) maye nowe in this houre of darkenesse and moste ragynge tẽpeste, thriste and praye, that ye maye heare yet once agayne this amiable voyce of your saviour Christe: **be of good comforte, it is I, feare not.** And also that ye maye receaue some consolacion by that blessed Gospel, which before you haue professed, assuredly knowyng, that God shalbe no lesse mercyfull vnto you, then he hath bene to other afflicted for hys names sake before you. And albeit that god by and by remoue not thys horrible darkenesse, neither yet that he soddenly pacifieth this tempeste, yet shall he not suffer his tossed bote to be drowned.

Exod.14.
4.Reg. 9.

Remembre brethren, that Goddes vengeaunce plaged not Pharao the fyrst yeare of his tyranny. Neyther dyd the dogges deuoure and cõsume bothe the flesshe and bones of wicked Jezabel when she first erec-

ted

ed and set vp her Idolatrie. And yet, as none of them escaped due punishment. So dyd God preserue his afflicted churche, in despite of Sathan and of his blynde and moste wretched seruauntes. As he shal not faile to do in this great tempest and darkenesse within the realme of Englande. And therfore, yet agayne be loued in the Lorde, let the comforte of Goddes promises somwhat quycken your dulled spirites. Exercise your selues now secretly ī reuoluing that, which somtymes you haue herde openly proclamed in your eares. And be euery man nowe a faythful preacher vnto his brother. Yf youre cammunicacion be of Christ, assuredly he wyll come before you be ware. His worde is lyke vnto swete smellynge oyntmēt or fragrant flowres, which neuer can be moued nor handled, but forth goeth the odoure to the comforte of those that standeth by, whiche is nothyng so delectable yf the oyntment remayne wythin the boxe, and the floures stande or lye wythout touchyng or mocion. *Lucæ. 24.*

Simile.

Marke well dere brethrē, before that Christe spake, his disciples iud-

ged hym to haue bene some wycked spirite, which was to them no delectable sauoure: But whē he speaketh, the swete odoure of his voyce pearseth their heartes. For what cōforte was in the heartes of the disciples, when they herde these wordes: Be of good comforte, it is I. That is: Iudge not that I am a spirite come to your destruccion, No. I am come for your delyueraūce. It is I. Youre maister, yea your maister most familiar. It is I, whose voyce and doctrine you knowe, for ye are my shepe. It is I, whose workes you haue sene, although perfytly ye consydered not the same. It is I, who cōmaunded you to entre into this iourney, and therfore am I come to you now in the houre of your trouble, & therfore: be not affrayed. This storme shall ceasse, and you shalbe delyuered

Math. & Ioh. supra.

What comforte (I say) deare brethren, was in the hertes of the disciples, hearing Christes voice, & knowynge hym by the same, can neither the tounge nor penne of mā expresse, but onely suche as after longe conflicte and stryfe (whiche is betwixte the flesshe and the spirite, in the tyme

me of extreme troubles, when Christ appereth to be absent) feleth at laste the consolation of the holy ghost, can wytnesse and declare.

And Peter geueth some external signe, what Christes wordes wrought inwardly in his herte. For immediatly after he heard his masters voice, he sayeth: **Lorde, yf it be thou, Commaunde me to come vnto the vpon the waters.** Here maye be sene, what Christes voyce had wrought in Peters herte, truely not onlye a forgettynge and contempt of the greate tempeste, but also suche boldenesse and loue, that he coulde feare no daunger folowyng, but assuredly dyd beleue, that his maister Christes puissaunce, power and myghte was suche, that nothyng myght resiste his worde and cōmaūdement, and therfore he sayeth: **Commaūde me to come.** As thoughe he woulde saye: I desyre no more but the assuraunce of thy commaundement. Yf thou wilt commaunde, I am determined to obeye. For assuredlye I knowe that the waters can not preuaile against me. Yf thou speake the worde, So that what so euer is possible

Note, that Peter considered not his owne weakenesse.

sible vnto thee, by thy wil and word maye be possible vnto me.

Thus Christe to instructe Peter further, and vs by his example condescended vnto his petition. And cõmaunded him to come. And Peter quickly leauyng ꝑ bote, came downe from it and walked vpõ the waters, to come to Christe. Thus farre of Peters facte, in whyche lyeth great aboundaunce of doctrine, but I will passe ouer al that especially appertaineth not to the qualitie of this time within the realme of Englande.

Before it is sayd welbeloued bre thrẽ, that somtymes the messengers of lyfe are iudged to be very messengers of death, & that not onely with the reprobate, but also with goddes electe. As was Moses with the Israelites. Jeremie with the citie of Jerusalẽ, and Christe him selfe with his apostles. But that is not a synne permanẽt and that abydeth for euer with goddes electe, but it vanysheth awaye in suche sorte, that not onely they knowe ꝑ voyce of their pastour, but also they earnestly studye to obey and folowe it with the daunger of theyr owne lyues. For this is the special

The shepe at lenght knowe the voyce of theire owne Pastoure.

cial difference betwixte the children of God and the reprobate:

The one obeyeth God speaking by his messengers, whome they imbrace wyth vnfayned loue. And that they do: somtymes not onely against al worldly appearaunce, but also against ciuile statutes and ordinaunces of men. And therfore in their great extremitie receyue they comforte beyonde expectacion. *The electe.*

The other alwayes resysteth gods messengers, & hateth his worde. And therfore in their great aduersitie God either taketh from them the presence of his worde, or els they fal into so deadly desperacion, that although goddes messengers be sente vnto them, yet neyther can they receaue comforte by Goddes promyses, neyther folowe the coũsel of gods true messengers, be it neuer so perfite and fruitful. Hereof haue we many euident testimonies within the scriptures of God. *The reprobate.*

Of Saul it is plaine that God so lefte him, that neither wolde he geue him aunswere by prophete, by dreame, nor by vision. *1. Reg. 28. Saul.*

To Ahas kynge of Juda in his *2. Reg. 16. Ahas.*

great anguyshe and feare, whiche he had conceyued by the multitude of those that were coniured against hym, was sent Esay the Prophet to assure him by Goddes promise, that his enemyes should not preuaile against hym, and to confirme him in the same, the prophete requyred him to desire a signe of God, either from the heauen, or beneth in the depe, but suche was the deadly desperacion of him that alwayes had despised Goddes prophetes, and had moste abhominably defiled him selfe with Idolatrye, that no consolation could entre into his herte, but desperatlye and with a dissemblyng and fained excuse, he refused all the offers of God.

Esa.7.

And albeit God kept touch with that hipocrite for that tyme (whiche was not done for his cause, but for the saftie of his afflicted Churche) yet after escaped he nat the vengeaunce of God.

God somtyme sheweth mercy to an hypocryte for the cause of his Churche.

The lyke we rede of Zedechias the wretched and laste kynge of Juda, before the destruccion of the citie of Jerusalem, who in his great fear and extreme anguyshe sente for Jere

mie

mie the prophet, and secretly demaũ
ded of him howe he myght escape Iere. 37.38.
the great daũger that appeared whã
the Caldees besieged the citie. And
the prophete boldly spake and com=
maũded the kynge, y f he would saue
his lyfe and the cytie, to render and
geue vp him selfe into the handes of
the kinge of Babylon. But the mysе=
rable kynge had no grace to folowe
the prophetes counsel, because he ne
uer delyted in ꝑ sayd prophetes do=
ctrine, neither yet had shewed vnto
hym any frendly fauoure. But euen
as the enemies of God the chief prie
stes and false prophetes required of
the kynge, so was the good prophet
euel intreated, somtymes caste into
prison, and somtymes iudged & con=
dempned to dye. The moste euident
testimonie of the wilfull blyndynge
of wicked Idolatrers is writtẽ and
recited in the same prophete Jere=
mye, as foloweth.

After that the cytie of Jerusalem Ierem. 42.
was brente and destroyed, the kynge
ledde awaye prisoner, his sonnes &
chiefe nobles slayne, and the hole
vengeaunce of God powred out vpõ
the disobedient: Yet ther was lefte a

remnaunt in the lande to occupie & possesse the same, who called vpon the prophete Jeremye to knowe concernyng them the will and pleasure of God: whether they should remain styl in the land of Judea as was appointed and permitted by the Caldees, or yf they shoulde departe and flye into Egypt. To certifie them of this their doute, they desyre the prophete to praye for them vnto God.

Who condescendynge and graumtyng their peticion, promised to kepe backe nothing from them, which the Lorde God should open vnto hym.

Reade the texte Iere. 42.

And they in lyke maner taking God to recorde and witnesse, made a solempne vowe, to obey what so euer the Lorde should aunswere by hym. But when the prophete by the inspiration of the spirite of God and assured reuelacion and knowledge of his wyll, cõmaũded them to remain stil in the lãde that they were in, promysyng them yf they so would do, that God would there plante them, and that he would repent of all the plages that he had brought vppon them. And that he would be wyth them,

them, to delyuer them from the hãdes of the kynge of Babilon. But contrarywyse yf they would not obeye the voyce of the Lorde, but would agaynst his cõmaundement go to Egypte, thynkinge that there they should lyue in reste and aboundaunce, without any feare of warre and penurye of victualles, then the veray plagues whyche they feared shoulde come vppon them and take them. For (sayeth the prophet) it shal come to passe: that all men that obstinatlye wyll go to Egypte there to remayne, shall dye either by sworde, by honger, or pestilence. But when the Prophete of God hadde declared vnto them thys playne sentence and wyl of God, I praye you what was their aunswere? the texte declareth it, sayinge:

Thou speakest a lye, neither hath the Lorde our God sente thee vnto vs, commaundyng that we shoulde not go into Egypte, but Baruch the sonne of Neriah prouoketh thee agaynste vs, that he maye gyue vs into the power of Caldeys, that they myghte kyll vs *Ierem. 43.*

kyll vs, and lead vs prisoners vnto Babylon. And thus they refused the counsail of God & folowed their owne fantasies.

Greate blindnes.

Here maye be espied in this people great obstinacie and blyndnes. For nothyng which the Lord had before spoken by this godlye Prophete Jeremie, had fallen in vayne. Their owne eyes had sene the plages and myseries which he had threatened, take effecte in euery point, as he had spoken before, yea they were yet grene and freshe both in mynde and presence (for the flame and fyre wherewith Jerusalem was consumed and brent was then scantly quenched) & yet could they not beleue his threatninges then spokē, neither yet could they folowe his fruteful counsail geuen for their great wealth and sauegarde. And why so? Bycause they neuer delyted in Gods trueth, neither had they repented their former Idolatrie, but stil cōtinued and reioyced in the same, as manifestly appereth in the. xliij. chapter of the same prophete. And therfore would they and their wyues haue bene in Egypte where all kynde of Idolatrie and superi-

Iere. 44. As Papistes wolde haue leage with the Emperour.

perſtition abounded, that they wyth
out repꝛoche oꝛ rebuke, they myghte
haue their bellies full therof in deſ=
pite of Goddes holy lawes and pꝛo=
phetes.

In wꝛytinge hereof it came to
mynde, that after the death of that in
nocent and moſte godlye kynge Ed=
warde the ſixte, whyle that great tu
multe was in Englande foꝛ the eſta
blyſſhyng of that moſte vnhappye &
wycked womans authoꝛitie (I mean
of her that nowe raigneth in God=
des wꝛath) entreatinge the ſame ar=
gument in a towne in Buckingham
ſhyꝛe named Hammerſhame beforꝛe
a great congregacion with ſoꝛowful
herte and weppynge eyes, I fel into
this exelamaciõ: O Englande. Nowe
is Goddes wꝛath kyndled 'againſte
thee. Nowe hath he begonne to pu=
nyſhe as he hath threatened a longe
whyle by his true Pꝛophetes and
meſſengers. He hath taken frõ thee
the crowne of thy glorie, and hathe
lefte thee without honoure as a bo=
dye without a heade. And this ap=
peareth to be onely the begynnynge
of ſoꝛowes whiche appeareth to en=
creaſe. Foꝛ I perceaue that the herte

Vvhat was ſayd in Hã=merſhame when vproure was for eſtablyſſhĩg of Marye in Authority.

the

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Iere. 44.

As Papistes wolde haue leage with the Emperoure.

perſtition abounded, that they wyth
out reproche or rebuke, they myghte
haue their bellies full therof in deſ=
pite of Goddes holy lawes and pro=
phetes.

In wrytinge hereof it came to
mynde, that after the death of that in
nocent and moſte godlye kynge Ed=
warde the ſixte, whyle that great tu
multe was in Englande for the eſta
blyſſhyng of that moſte vnhappye &
wycked womans authoritie (I mean
of her that nowe raigneth in God=
des wrath) entreatinge the ſame ar=
gument in a towne in Buckingham
ſhyre named Hammerſhame before
a great congregacion with ſorowful
herte and weppynge eyes, I fel into
this exclamacion: O Englande. Now
is Goddes wrath kyndled 'againſte
thee. Nowe hath he begonne to pu=
nyſhe as he hath threatened a longe
whyle by his true Prophetes and
meſſengers. He hath taken frō thee
the crowne of thy glorie, and hathe
lefte thee without honoure as a bo=
dye without a heade. And this ap=
peareth to be onely the begynnynge
of ſorowes whiche appeareth to en=
creaſe. For I perceaue that the herte

Vvhat was ſayd in Hā=merſhame when vproure was for eſtablyſſhīg of Marye in Authority.

the

the tounge and hande of one Englyshe man is bente agaynst another, and deuision to be in the hole realme, whiche is an assured signe of desolacion to come. O England Englande, doest thou not consider that thy common wealth is lyke a shippe sailyng on the Sea, yf thy maryners and gouernoures shall one consume another, shalte thou not suffer shipwracke in shorte processe of tyme?

A common wealthe cõpared to a shyppe saylyng on the sea.

O Englande Englande (Alasse) these plages are powred vpon thee, for that thou woldest not knowe the moste happy tyme of thy gentle visitacion. But wylte thou yet obey the voyce of thy God, and submitte thy selfe to his holye wordes? truely yf thou wilt, thou shalte fynde mercye in his syght, and the estate of thy cõmon wealth shall be preserued.

But O Englande Englande, yf thou obstinatly wilt returne into Egypte: that is, yf thou contracte mariage, cõfederacy, or leage with such princes, as do mayntayne and adnaunce ydolatrye (suche as the Emperoure, which is no lesse enemy vnto Christe, then euer was Nero.)

Yf

Yf for the pleasure and frendshippe (I saye) of suche princes thou returne to thyne olde abhominacions before vsed vnder the Papistrie, then assuredly (O Englande) thou shalte be plaged and brought to desolation by the meanes of those, whose fauoures thou sekest, and by whome thou arte procured to fall from Christ and to serue Antichrist.

This and muche more in the doloure of myne herte that daye in audience of suche as yet maye beare recorde, God wolde that I should pronounce. The thynge that I thē most feared, and whiche also my tounge spake (that is: the subuercion of the true religion, and bryngynge in of straungers to raigne ouer that realme) this daye I se come to passe in mennes counsels and determinacions. Whyche yf they procede & take effecte as by men is concluded, then so assuredlye as my God lyueth, and as those Israelites that obstinatlye retourned into Egypte agayne were plaged to the death: so shall Englande taiste what

the

The ende shal declare

the Lord hath threatened by his prophetes before. God graunt vs true and vnfayned repentaunce of oure former offences.

God for his great mercies sake stirre vp some Phinees, Helias, or Jehu, that the bloude of abhominable Idolaters maye pacifie goddes wrath, that it consume not the hole multitude. Amen.

Ennemyes to the truth receaueth no comforte of Goddes messengers.

But to retourne to oure matter: Of the premisses it is plaine, that suche as contemneth Goddes eternall veritie and grace, can neither in their troubles receaue comforte by goddes messengers, neither yet can they folowe the counsel of God be it neuer so profitable, but God geueth them ouer and suffereth them to wãder in their owne vanities to their owne perdition. Where as contrary wyse: suche as beareth a reuerence to Goddes moste holye worde, are drawen by the power and vertue of the same (as before is said) to beleue, folowe and obeye that whych God commaundeth be it neuer so harde, so vnapparent or contrarie to their affeccions. And therfore, as God alwaye kepeth appointment with thẽ,

The godly and chosen of God.

so are

ſo are they wonderouſlye preſerued when goddes vengeaunces are pou red forth vpon the diſobedient. And this is moſte euident in Abraham at Goddes cõmaundement leauynge his countreye and goynge forth he knewe not whyther. Whiche was a thynge not ſo eaſye to be done, as it is to be ſpokē or redde. It appeareth alſo in Abraham beleuyng Goddes promyſes agaynſt all appearaunce: and in Abraham offeryng his chyld Iſaac agaynſt al fatherly loue and affeccion natural. The ſame is to be ſayd: In Moſes, Samuel, Helias, Micheas, and other of the prophetes, whiche at the commaundement of Goddes worde boldly paſſed to the preſence of tyraunte, and there to them dyd their meſſage as charge was gyuen vnto them.

Gen.12

Gen.15.
Gen.22.

Exodi.5.7.
10.
1.Reg.15.
3.Reg.21.

But leſt that ſome ſhould alledge that theſe exāples appertayneth nothyng to a multitude, bycauſe they were done in ſinguler men.

Obiection.

To aunſwer to this obieccion: we wyll conſyder what the power of Goddes worde hath wrought in mā ny at one inſtaunte.

Aunſwere.

After that the Iſraelites hadde

Exodi.32.

Goddes wor-
de ſomtyme
moueth and
draweth
greate mul-
titudes.

made the golden caulfe and ſo fallen to Idolatrie, Moſes cõmyng down from the mountaine, and beholding their abhominacions, (the honoure that they gaue to an Idol) & the people ſpoiled of their earerynges and iewels to their great rebuke and ſhame was inflamed with ſuche zeale, indignacion and wrath: that firſte, he brake the tables of the cõmaundementes. Then he bette their caulf to powder, and gaue it them to drynke to cauſe them vnderſtãde, that their filthy guttes ſhould receaue ỹ which they worſhipped for God. And finally, he cõmaunded that euery mã that was of God ſhould approche & come nygh vnto him. And al the ſonnes of Leui (ſayeth the text) came to him, To whom he ſayd. Thus ſayeth the Lorde God of Iſrael. Let euery mã put his ſworde vpon his thygh, and go in and out from porte to porte in the tentes. And let euery mã kyl his brother, his neyghbour, and euery man his nigh kynſman. And the ſonnes of Leui dyd accordynge to the worde of Moſes. And there fell the ſame daye of the people nyghe three thouſande. It is euident by this hiſtos

Vvhy Moſes cauſed the Iſraelyts to drynck the powder of theyr golden cawlfe.

Exodi. 32.

A ſharpe ſẽtẽce agaynſt Idolatrers.

ſtorie, that the power of Goddes worde, pronounced by the mouthe of a man, preuailed at one tyme in a great nombre againſte nature, and compelled them to be executores of Goddes vengeaunce, regardynge nothynge the affinitie nor nyghnes of bloud. And alſo that their doynge ſo wel pleaſed Moſes the ambaſſadoure of God, that he ſayde vnto them: **Conſecrate youre handes this daye euerye man in his owne ſonne, and in hys owne brother, that a fortunate benedictiõ may be geuen to you this daye.** As though Moſes ſhoulde ſaye: Your father Leui prophaned and defyled his handes kyllyng the Sichemites in hys blind rage, which moued his father Jacob in his laſte teſtament, to dampne, execrate and curſe that his moſt vehement and vngodly zeale. But Becauſe in this worke you haue preferred Goddes commaundement before bloude, nature and alſo affeccion, in place of that rebuke and curſe, you haue obtayned bleſſyng & prayſe. *Geneſ. 34* *Geneſ. 49*

The lyke puiſſaunce and vertue of Goddes worde worckynge in a *Ierem. 21. 38*

multitude is to be redde in the pro-
phete Jeremye. Who perceauynge
the tyme of Goddes vengeaunce to
drawe nygh, and the citie of Jerusa-
lem to be beseged, boldly cryed oute
Ieremiæ.21. in his open sermon, sayeng: He that
remayneth in this cytie shal dye, ei-
Ieremiæ.38. ther by sworde, by honger, or by pe-
stilence. But he that shal go forthe
to the Caldeys, shall lyue, and shall
fynde his soule for a praye. Thys
myght haue appeared a discepuable
sedicious and vngodly sermon, to cō-
maunde subiectes to departe frō the
obediēce and defence of their natiue
prince, ryche cytizens and valiaunte
souldeours from their possessions &
stronge holdes, and to wyll them to
render them selues wythout al ma-
ner of resistaunce into the handes of
straungers beyng their enemies.
What carnall man would not haue
iudged these persuasions of the pro-
phete moste foolyshe and false? And
yet in ꝑ hertes of suche as God had
elected and appointed to lyfe, so ef-
fectually wrought this sermon, that
a great nomber of Jerusalem lefte
their kynge, their cytie, ryches & fren
des, and obeyed the prophetes coun
saile.

fayle. For so maye be espied by ꝑ answere of Zedechias the kinge, when Jeremie counsayled, that he should also rendre him selfe into the hãdes of Nabuchodonozer he sayeth: I feare these Jewes, that are fled to the Caldies, lest perchaunce they giue me into their handes. *Ieremiæ.38*

Hereoff it is plain that many wer departed from hym, whom he feared more than he dyd his enemies.

Many mo testimonies myght be brought, to declare howe myghtelye Goddes worde spoken by man, hath wrought in the hertes of great multitudes. As in the hertes of the Niniuites, who at Jonas preachinge damned their former religion, conuersacion and lyfe. And in the hertes of those. 3000. who at Peters fyrste sermon openly made after Christes Ascension acknowledged their offences, repented, and were by and by baptized. But these premisses are sufficient to proue, aswel that Goddes worde draweth his electe after it, against worldlye appearaunce, agaynst natural affeccions, & agaynst cyuil statutes and constitucions: as also, that suche as obey godd. s spea

Ion.3.

Act.2.

kyng by his messengers, neuer lacketh iuste reward and recompensacion. For onely suche as obeyed the
Iereм. 39. voyce of the prophete founde fauour and grace, to the prayse and glorie of Goddes name, whē his iuste iud gementes toke vengeaūce vpon the disobedient. But nowe shortly by notes we wyl touche the rest of Peters acte, and Christes mercifull delyueraunce of them, which is the ende of all troubles sustayned by Goddes electe.

And fyrste, that Peter seynge a myghty winde was afrayed, and so, when he began to syncke, he cryed: Lorde saue me: are thre thynges
1 principally to be noted. The fyrste, from whence commeth the feare of
2 Goddes electe. The seconde, what is the cause that they faint and fal in
3 aduersitie. The thirde, what resteth wyth them in the tyme of this feare and downe synckynge.

And fyrst, it is playne: that so lōg
1 as Peter had his eyes fixed vppon Christe, and attended vpon no other thynge but the voyce of Christe, he was bolde and without feare. But when he sawe a myghty wynde (not

that

that the wynde was visible, but the vehement storme and waues of the sea that were stirred vp and caried by the wynde were sene) then began he to feare, and to reason (no doute) in his herte, that better it had bene for him to haue remained in his bote, for so myght Christ haue come to hym, but nowe the storme and rage of wynde was so vehement, that he coulde neuer come to Christe, and so he greatly feared. Wherof it is plain that the only cause of oure feare that haue left our bote, and throughe the stormes of the sea wolde go to Christ with Peter, is: that we more consyder the daungers and lettes that are in our iorney, thē we do the almyghtye power of hym that hath cōmaunded vs to come to him self. And this is a synne comō to al the electe & chosen childrē of God, that whē so euer they se a vehement trouble appearing to let them & dryue them backe from the obedience of God, then begynne they to feare and to doute of Goddes power and good wyll. *The cause of feare.*

With this feare was Abraham strycken when he denyed his wyfe. This storme sawe Moses when he *Geue. 12. Exod. 3.*

refuſed to be Goddes meſſenger,
Eſa.36. 37. And Ezechias ſore complaint declareth, that more he beleued, conſydered and loked vpon the proude voyces and great power of Sennacherib, then he dyd the promiſes of the prophete.

This I note for this purpoſe, that albeit this late & moſte ragyng ſtorme within the realme of Englād haue taken from you the preſence of Chriſte for a tyme, ſo that you haue douted whether it was Chriſt whiche you ſawe before, or not. And albeit that the vehemencye of this cōtrarie wynde, that would dryue you from Chriſte haue ſo occupied youre eares, that almoſte you haue forgotten what he was that commaunded you to come to hymſelfe, when that he cryed: **Come vnto me all ye that**
Math.11. **labour and are burthened, and I ſhall refreſhe you. Paſſe from Ba-**
Apoca.18. **bilon O my people.** &c. Albeit (I ſaye) that this ragyng tempeſt haue ſtrycken ſuche feare in youre herte, that almoſte all is forgottē, yet dear brethren deſpaire not, ſuche offences haue chaunſed to Goddes electe before you. Yf obſtinatly ye ſhal not cō-

tinue

tinue, yet shall you synde mercy and grace. It had ben your dutie in dede and agreable to your profession to haue loked to Christ alone, & to haue contemned all impedimentes, but suche perfeccion is not alwaye with man, but happy is he that seleth him selfe to syncke.

The cause that Goddes electe be gynne to faynte and to synck downe in the tyme of greate aduersitie, is feare and vnbelefe, as in Peter doth appeare, for so longe as he neither feared daunger, neither mystrusted Christes worde, so longe the waters (aboue, & contrarie to their nature) dyd obey and serue his feete as they had ben the drie, solide & sure groūd But so soone as he beganne to des= paire and feare, so sone began he to syncke. To instructe vs, that lyuelye fayth maketh man bolde, and is able to carye vs thorowe suche parelles as be vnscapable to nature. Butwhē fayth beginneth to faynt, then begin neth man to syncke downe in euery daunger, as in the histories before re hersed it maye appeare. And in the prophetes it is playne. For Helias at Goddes commaūdement passing

2

Lyuely fayth maketh man bolde.

3. Reg. 18.

to the presence of kyng Achab, in the feruency of his faythe, obtained the fire to come from heauen, and to cõsume his sacrifice, by which also he was made so bolde, that in the presence of the kyng he feared nothing to kyl his false prophetes. But the same Helias hearyng of the manacyng & threateninges of cursed Iezabel, and consydering ꝑ the wrathe of a wycked woman could by no reasonable meanes be appeased, he saw a storme, and feared the same, and so he prepareth to flye, which he dothe not without some syncking downe, for he began to reason and to dispute with God, which neuer can be done by the creature wythout foolysshnes and offence. The same we fynde in Ieremie and diuers mo.

3. Reg. 19.

The creature can neuer dispute with God without synne.

Question.

But the question maye be asked: Seyng Christe knewe before what should happen to Peter, why dyd he not either let hym from commynge from his bote? Or els, why dyd he not so confirme him in fayth, that he should not haue douted? To the whiche maye be thus aunswered:

Aunswere.

Albeit that we coulde render no reason of this worke of Christe, yet were

were the worke it selfe a sufficiēt reason. And it were enough to answer: that so it pleased hym, who is not bound to render a reason of all hys workes. But yet yf we shall marke with diligence to what office Peter was to be called, and what offences longe rested wyth him, we shal synd moste iuste and necessarie causes of this worke of Christe, & downe syncking of Peter. It is playne that Peter had many notable vertues. As: a zeale and feruencye towardes Christes glorie: and a redynesse and forwardnesse to obey his commaundementes. But it is lyke playne that of longe continuaūce there rested with Peter a desyre of honoure & worldly reste (and that moued hym to persuade Christe that he should not dye.) There rested wyth hym pryde, presumpcion and a truste in hym selfe, whiche presumpciō and vaine truste in his owne strength vnlesse it had ben corrected, and partly remoued, he had neuer bene apte nor mete to haue fedde Christes flocke. And such synnes can neuer be fullye corrected and reformed tyll they be felte, knowen, and confessed.

Goddes workes by themselfe are a sufficient reason.

Peters vertues,

The vice that longe rested with Peter, Math. xvi.

Nota,

And

And doutles so arrogant is our nature, that neither will it knowe, neither confesse the infirmitie of ꝑ selfe, vnto suche tyme as it haue a tryal by experience of ꝑ selfe. And ꝑ is moste playne by Peter longe after this tẽpeste. For when Christ said to his disciples: This nyght shall ye all be slaũdered in me. Peter boldly bragged and sayd: Albeit that all should be slaundered and should flie from thee, yet shall I not be slaundered, but I am redye to go to prison and to dye with thee.

Math. 26.

This was a bolde presumpcion and an arrogant promyse spoken in contempt of all his brethren, frome whiche he could not be reduced by Christes admonicion, But the more that Christ shewed hym, ꝑ he should denye hym, the more bolde was he to affirme the contrarie, as thoughe his maister Christe the author of all trueth, yea rather the trueth it selfe, should make a loud lye. And therfore of necessitie it was, that he should proue in experience, what was the frailtie of mãnes nature. And what was the imbecillitie and weakneſſe of fayth euen of those, that were hys

chiefe

chiefe Apostles, which had continually herde his heauēly doctrine, sene dayly his wonderful miracles, whiche had heard thē selues so many admonicions and exhortaciōs of hym, which also had folowed and obeyed hym in many thinges. That imbecillitie and weakneſſe of fayth yf Peter had not proued and felte it in hym ſelfe, neither could he ryghtlye haue prayſed goddes infinite goodnes & imbraſed hys free mercy: Neither had he bene apte and mete to haue bene a paſtoure to the weake ſhepe & tender lābes of Christ, but he ſhould haue bene as preſumptuouſe a boaſter of his owne ſtrength, as the Papiſtes are of their free wyll. And he ſhould haue ben as proude a contēpner & diſpiſer of his weake brethren, as the errogant Papiſtes, that contempne and diſpiſe all godly & great learned men though they be a thouſande partes more excellent thē they.

But to correct and reforme both preſumptuouſe arrogancy and fraile imbecillitie and weaknes of fayth, Peter was permitted once to ſincke, and thryſe moſt ſhamefully to refuſe and denye his maiſter, to the intent, that

why Peter was ſuffred to ſyncke and fall.

He felte nothyng but hymselfe synckyng downe in body, and sore troubled in herte, and yet he cryed: Lorde saue me. Which wordes first declare, that he knewe the power of Christ able to delyuer hym. For foolyshnesse it had bene, to haue called for ꝑ helpe of hym, whome he had knowen to be impotent and vnable to helpe.

Peter knewe the power and good wyll of God

The calling for Christes helpe by prayer in this extreame daunger declared also that Peter had some hope through his gracious goodnesse to obtayne delyuerannce. For in extreame perils impossible it is, that the herte of man can crye for Goddes helpe wythout some hope of hys mercye.

It is also to be noted, that in his great ieopardye Peter murmureth not agaynst Christe. Neither dothe he impute or laye any cryme or blame vpon Christe, albeit, at his commaundement he had lefte his bote. He sayeth not: why letteſt thou me synke, seyng that I haue obeyed thy cõmaundement. Moreouer Peter asked helpe at Christe alone, of whom he was perswaded bothe could and would helpe at a pynche. He cryed

not

not vpon Abraham, Jacob, Moses, Samuel, Dauid, neither vpon any other of the Patriarkes, Prophetes, or saintes departed: neither yet vpon his owne felowes in the bote, but vpon Christ, at whose commaundement he had left the bote. All these thynges together consydered, declare, that Peter in this his extreame feare & daunger had yet some sparke of fayth (albeit in that present ieopardie he neither felte consolacion nor cõforte.) For these premisses are vndoubted tokens that he had fayth.

But now to the ende, which is this:

And immediatly Jesus stretched forth his hande, and caught hym, and sayd vnto hym: O thou of lytle fayth, wherfore dyddest thou dout. And whē they were come into the shyppe, the wynd ceassed. And they that were in the shyppe came and worshipped him, sayng: Of a truth thou arte the sonne of God. And immediatly the shippe was at the lande whyther they went.

Hereof first is to be noted, that God is alwaye nyghe to those that calleth vpon hym faythfully: and so willyng is he to delyuer them, that

Psal. 144. How nygh God is in extreme pe-

rill to dely-
uer hys elect
that fayth-
fully call vp
on hym.

neither can feare nor extreame daū-
ger hynder his Godly hande. Peter
was synckyng downe, & loked for no
other thyng but present death, & yet
the hāde of Christe preuented hym.
That þ was visibly & opēly done to
Peter in þ his great peril is inuisi-
bly & secretly done to Christes holye
church, & to þ chosen mēbres of Chri-
stes mystical body in al ages. How
nygh & redy was the hande of God
to delyuer his people Israel, when
they were almost ouerwhelmed with
desperation in the dayes of Moses
& Hester, the historie doth wytnesse:
Howe nygh was God to Daniel a-
mōgest the Lyons, To Jonas in the
whales bellye, to Peter in prison, is
lykewyse moste euidētly declared in
the holy Scriptures.

Exod.14.
Hester.7.8.
9.
Daniel.6.
Ion.3.
Act.12.

Howe soddenly and beyonde all
expectation was Dauid many ty-
mes delyuered from Sauls tyrāny,
his owne herte confessed, and com-
pelled his penne to wryte, & tounge
to synge, sayeng: He hath sente frō
aboue, and hathe delyuered me,
he hath drawen me forth of many
waters. Erecte your eares dere bre-
thren, & let your hertes vnderstande
That as oure God is vnchaunge-

Psalm.18.

ble, ſo is not his gracious hãde ſhor
tened this daye. Our feare and trou
ble is great, the ſtorme that bloweth
agaynſt vs is ſore and vehement, & t
we appeare to be drowned in the
depe. But yf we vnfaynedly knowe
the daunger, and wil call for delyue=
raunce the Lordes hande is nygher,
then is the ſworde of our enemyes.

God flatte=reth not his electe.

The ſharpe rebuke that Chriſt Je
ſus gaue to Peter, teacheth vs that
God dothe not flatter nor conſeale
the faultes of his electe, but maketh
them manifeſt to the end that the of
fendours may repẽt, and that others
maye auoyde the lyke offences.

Peter was not fayth=leſſe.

That Chriſt called Peter of lytle
fayth, argueth and declareth (as we
before haue noted) that Peter was
not altogether faytheles, but that he
faynted, or was vncertayne in hys
fayth, for ſo ſoundeth the Greke ter=
me ὀλιγόπιστος wherof we ought to
be admoniſhed: that in paſſynge to
Chriſte throughe the ſtormes of this
worlde, is not onely requyred a fer=
uent fayth in the begynnyng, but al=
ſo a conſtancie to the ende. As Chriſt
ſayeth: he that cõtinueth to the end *Math. 10*
ſhalbe ſaued. And Paule: onles a mã *2. Tim. 2.*

Such as haue stand long may yet fall.

shall stryue lawfullye he shall not be crowned. The remembrauce of this oughte to put vs in mynde that the moste feruent man, & suche as haue longe continued in profession of Christe, is not yet sure to stande at al houres, but that he is subiecte to many daungers, and that he ought to fear his owne frailtie, as the Apostle teacheth vs, sayeng: he that standeth let hym beware that he fal not. For yf Peter that began so feruently yet faynted or he cam to Christ, what ought we to feare, in whome suche feruencye was neuer founde? No doute we ought to tremble and fear the worst, and by the knowledge of our owne weakneſſe wyth the Apostles inceassauntly to praye: **O Lorde increase our fayth.** Christes demaũde and questiõ asking of Peter **why doutest thou?** contayneth in it selfe a vehemencye. As Christe wolde saye, whether doutedst thou of my power? or of my presence? or of my promyses? or of my good wil? Yf my power had not ben sufficiẽt to haue saued thee, then coulde I neither haue come to the through the stormy sea, neither haue made the waters obey thee?

Luce 17.

Nota.

thee, whē thou begānest to come to me. And yf my good wil had not ben to haue delyuered thee, and thy bre-thren, then had I not appeared vn-to you, neither had I called vpō the, but had permitted the tempest to de uoure and swalowe you vp. But cō-syderyng that your eyes saw me pre-sent, your eares herde my voyce, and thou Peter especially knewest the sa-me, and obeyedst my cōmaundemēt, why thē doutedst thou? Beloued bre-thren, yf this same demaunde & que-stion ware layd to oure charge, we should haue lesse pretence of excuse, then had Peter. For he myght haue alleged that he was not aduertised that any greate storme shoulde haue ryssen betwixte hym and Christ, whi-che iustly we can not allege. For syth that tyme that Christ Jesus hath ap-peared vnto vs by the bryghtnes of his worde, and called vpō vs by hys lyuely voyce, he hath continually blo-wen in our eares that persecution & trouble should folowe the word that we professed, which dayes are nowe present. Alasse then, why doute we through this storme to go to Christ? Support O Lorde and let vs synck

we haue lesse pretense of excuse then peter had.

Nota.

no further.

consolation Albeit that Peter fainted in fayth & therfore was worthy moste sharplye to be rebuked, yet doth not Christ leaue hym in the sea, neither longe permitted he that feare and tempest to cõtinue, but first they entred both into the bote, & therafter the wynde ceassed, and laste their bote arriued without lõger delay at the place for which they longe had laboured.

O blessed and happy are those that pacientlye abydes this delyueraunce of the Lorde. The ragynge sea shall not deuoure them. Albeit they haue fainted, yet shall not Christe Jesus leaue them, behynde in the stormye sea, but soddenly he shal stretch forth his myghtye hande, and shall place them in the bote amonge their brethren, that is: he shall conducte them
Math.28. to the nombre of his electe and afflicted churche, with whome he wil cõtinue to the ende of the worlde.

The maiestie of his presence shal
worldly princes are coniured against god Psal.2. put to silence this boisteous wynde, the malice, and enuye of the deuell, whiche so bloweth in the hertes of Princes, Prelates, Kynges and of earthly tyrauntes þ altogether they

are

ere coniured agaynſt the Lorde and
againſt his annointed Chriſte, in diſ
pite of whom he ſauely ſhal conduct,
conuey, and carye his ſore troubled
flocke to the lyfe and reſte for which
they trauel.

Albeit (I ſaye) that ſomtymes they haue faynted in their iourney, albeit that weakneſ in fayth permitted them to ſincke, yet from the hãde of Chriſte cã they not be rent, he may not ſuffre them to drowne, nor the deape to deuoure them. But for the glorie of his owne name he muſt delyuer, for they are committed to hys charge, proteccion, and kepyng, and therfore muſte he kepe and defende ſuche as he hath receyued from hys father, from ſynne, from death, from deuell and hell.

The ſcheap of Chriſt can not be rent from his hand.

Io. 10.

Ioan. 17.

The remembraunce of theſe promiſſes is to myne owne herte ſuche occaſion of comforte, as neither can any tounge nor penne expreſſe, but yet paraduenture ſome there is of Gods electe that can not be conforted in this tempeſt by any meditacions of Goddes eleccion or defence, but rather beholdyng ſuche as ſomtymes boldely haue profeſſed Chri-

The temptations of Goddes electe now in England.

stes veritie, nowe to be returned to their accustomed abhominations: And also themselues to be ouercommed with feare, that againste their knowlege and conscience they stoupe to an Idole, and with their presence mainteineth the same. And beyng at this point, they begynne to reason whether it be possible that the membres of Christes bodye maye be permitted so horribly to fall to the denyall of their heade: and in the same to remaine of longe continuaunce. And from this reasoning they enter in dolour, and from dolour, they begynne to syncke to the gates of hell, and portes of desperation.

The doloure and feare of suche I graunt to be moste iuste. For oh how fearfull is it, for the loue of this transitorie lyfe in presence of man to denye Christe Jesus and his knowen and vndoubted veritie?

But yet to suche as be not obstinate contempners of God, and of al godlynes: I woulde geue this my weake counsaile, þ rather they should appeale to mercy, then by the seueire iudgementes of God, to pronounce agaynst themselues the fearfull sentence

tence of condempnacion. And to consider that God concludeth all vnder vnbelefe that he maye haue mercye vpon all. That the Lorde kylleth and geueth lyfe, he leadeth downe to hel & yet lyfteth vp agayne. But I wyll not that any mā thinke. That by this my counsaile I either iustifie suche as horriblye are returned backe to their vomete. Either yet that I flatter suche as maintaineth that abhominable Idole with their dayly presence. God forbyd, for then were I but a blynde guyde leadyng ỹ blynd headlinges to perdicion. Only God knoweth the doloure and sobbes of my herte for suche as I heare dayly to turne backe. But the cause of my counsail is. That I knowe the conscience of some to be so tēder, that whē soeuer they fele themselues troubled with feare, woūded with anguyshe, or to haue slyddē backe in any point: that then they iudge their fayth to be quenched, and them selues to be vnworthy of Goddes mercies for euer. To suche directe I my counsail. To those I meane, that rather offendes by weaknes & infirmitie then of malice and set purpose. And I woulde

Good consaill to the infayth.

Rom. 11.

1. Reg. 2.

Nota.

To whome aparteineth the formar counsaill.

that such should vnderstande and co
sider that all Christes Apostles fled
from hym: and denyed hym in their
Math. 28. hartes. And also I wold they should
consyder, that no man euer from the
begynnynge stode in greater feare,
greater daunger, nor greater doute:
Nota. then Peter dyd when Christes pre-
sence was taken from hym. Yea no
man felt lesse comfort, nor sawe lesse
appearaunce of delyueraunce & yet
neither were the disciples reiected
for euer, neither was Peter permit-
Obieccion. ted to drowne in that depe.

But some shall obiecte: fayth was
not vtterly quenched in them, & ther
fore they got delyueraunce, & were
restored to comforte.

Aunswere. Answer. That is it which I wold
that the afflicted and troubled consci
ences in this age should consider,
that neither feare, neither daunger,
The roote of fayth remaynet h with gods elect in greatest danger neither yet doutyng, nor backslyding
maye vtterlye destroye and quenche
the fayth of Goddes elect, but that
alwayes there remaineth with them
some roote, and sparke of faith. How
beit in their anguyshe they neither
fele nor can decerne the same. Yet
some shal demaunde: how shall it be
knowen

knowen in whome the ſparke and roote of fayth remayneth, & in whom not: ſeyng that al fleeth from Chriſt, and boweth downe to Idolatrie.

Harde it is, and in a maner impoſſible, that one man ſhall wittyngly iudge of an other (for that could not Helias do of the Iſraelites of hys dayes) but euery man maye eaſelye iudge of hymſelfe. For the roote of fayth is of that nature, that longe it wyll not be ydel, but of neceſſitie by proceſſe of tyme it wyll ſende forthe ſome braunches that maye be ſene & felte by the outwarde man: yf it remayne lyuely in the herte. As you haue herd it dyd in Peter, compellynge hym to crye vpon Chriſt, whē that he was in greateſt neceſſitie.

3. Reg. 19.

The roote of fayth is not idell.

Wilt thou haue a triall whether the roote of fayth remayneth wyth the or not? I ſpeake to ſuch as are weak, and not to proude contempners of God.

A tryall of fayth in trouble.

Fealeſt thou thy ſoule fayntynge in fayth? as Peter felt his body ſinck downe into the waters? 1

Arte thou as ſore affrayed that thy ſoule ſhould drowne in hel, yf ꝓ conſenteſt or obeyeſt Idolatrye, as 2

Peter

Peter was that his bodye shoulde drowne in the waters?

3 Desyrest thou as earnestly the delyueraūce of thy soule, as Peter dyd the delyuerance of his body?

4 Beleuest thou that Christ is able to delyuer thy soule, and that he wyl do the same accordynge to his promisse?

5 Doest thou call vpon him wythout hipocrisie nowe in the day of thy trouble?

6 Doest thou thrist for his presence, and for the lybertie of his worde agayne?

7 Mournest thou for the great abhominacions that now ouerflowes the realme of Englande?

Yf these premisses (I say) remaine yet in thy harte, thē arte thou not altogether destitute of fayth, neyther shalt thou descende to perdition for euer. But mercifullye shal the Lorde stretche forth his myghtie hande, & shal delyuer the from the very throte and bottome of hell. But by what meanes that he shall performe that his merciful worke it neither apperteyneth to thee to demaunde, nor to me to defyne. But this is requisite

It apparteyneth not to man to knowe nor to inquire howe god wyl delyuer.

and

and our bounden deutie, that ſuche meanes as the hande of oure God ſhall offer (to auoyde Idolatrie) we refuſe not but that willyngly we embrace the ſame albeit partly diſagree to our affeccions. Neither yet thinke I that ſoddenly: and by one meanes ſhal all the faythful in Englande be delyuered frō Idolatrie. No, it may be that God ſo ſtrengthē the hertes of ſome of thoſe that haue fainted before: that they wyl reſiſt Idolatrie to the death, and that were a glorious and triumphant delyueraunce. Of others God maye ſo touche the hertes, that they wyll rather choſe to walcke: and go as pilgremes frome realme to realme, ſufferyng honger, colde, heate, thriſt, wearines, and pouertie, then that they wyl abyde (hauyng al haboundaunce) in ſubiecciō of Idolatrie. To ſome may God offer ſuche occaſion that in deſpite of idolaters (be they princeſſe or prelates) they maye remayne within their owne dominions, and yet neyther bowe their knees to Baal, neither yet lacke the lyuely foode of godes moſte holy worde. Yf God offer vnto vs any ſuche meanes, let vs aſ

Nota.

Diuers wayes of deliueraunce.

Nota.

ſured

The meanes offered by God to auoid Idolatrie are not to be refused.

surelye knowe that Christe Jesus stretched forth his hade vnto vs willyng to delyuer vs from that daunger wherin many are lyke to perishe, and therfore let vs not refuse it, but with gladnes let vs take holde of it, knowyng that God hath a thousand meanes (very vnapperyng to mannes iudgement) wherby he wyll delyuer, supporte, and comforte, his afflicted churche. And therfore moste dearly beloued in our sauiour Jesus Christ, considerynge that the remembraunce of Christes banket (whereof I doute not some of you taisted with comforte and ioye) is not yet vtterlye taken from your mynde. And that we haue entered in thys iourney at Christes commaundementes. Considering that we feale the sea wyndes blowe contrary and againste vs, as before was prophecied vnto vs. And that we se the same tempest rage againste vs that euer hath raged againste Christes electe Churche. And considery̆ng also that we feale oure selues ready to fainte, and lyke to be oppressed by these stormye seas, let vs prostrate oure selues before the

Repetition.

throne

throne of grace: in the presence of our heauenlye father, and in the bytternes of oure hertes let vs confesse oure offences and for Christe Jesus sake lette vs aske delyueraunce and mercy, sayeng wyth sobbes and gro nes from our troubled hertes.

O God the heathen are entred into thyne enheritaunce. They haue defiled thy holye Tempel and haue prophaned thy blessed ordinaunce, in place of thy ioyfull sygnes, they haue erected their abhominable ydo les. The deadly cuppe of al blasphe my is restored agayne to their har lottes hande. Thy prophetes are per secuted, and none are permitted to speake thy worde frelye. The poore shepe of thy poore pasture are com maunded to drynke the venemouse waters of mennes tradicions. *Complaynt.* *Psal. 79.* *Psal. 74.* *Apocal. 17.*

But O Lorde thou knowest howe sore they greue vs. But suche is the tyranny of these moste cruel bea stes that playnlye they saye: They shall roote vs out at ones, so that no remembraunce shall remayne of vs in earth. *Psal. 74. & 83.*

O Lorde thou knowest that we are but

but fleshe, and that we haue no power of our selues to withstand their tyranny, and therfore O father open the eyes of thy mercy vpon vs, and confirme thou in vs the worke which thyne owne mercy hath begon. We acknowlege and confesse o Lord that we are punished moste iustlye, bycause we lyghtly regarded the tyme of our mercyfull visitation. Thy blessed Gospell was in oure eares lyke a louers songe, it pleased vs for the tyme, but Alasse, oure lyues dyd nothynge agree with thy statutes & holy commaundementes. And thus we acknowledge that our owne iniquitie hath compelled thy iustice to take the lyght of thy worde from the hole realme of Englande. But be thou myndful O Lorde that it is thy truthe which we haue professed. and that thy enemyes blasphemeth thy holy name, and our possession without cause. Thy holy Gospel is called heresye, and we are accused as traytours for professyng the same. Be mercyfull therfore O Lorde, and be saluacio vnto vs in thys tyme of our angupshe. Albeit our synnes accuse and condempne vs, yet do thou ac-

Praier and confession.

Appealing to mercy.

Esay. 33.

cor-

cordyng to thyne owne name. We haue offended againſt thee. Oure ſynnes and iniquities are without nombre, and yet art thou in the mid des of vs O Lorde, albeit that tyrañ tes beare rule ouer oure bodies, yet thruſteth our ſoules for the comforte of thy worde. Correct vs therfore but not in thy hote diſpleaſure, ſpare thy people and permit te not thyn enhe= ritaunce to be in rebuke for euer. Ieremiæ. 14.

Let ſuche O Lorde as now are moſt afflicted yet ones agayne prayſe thy holy name before thy congregation. Pſal. 74.

Repreſſe the pride of theſe bloode thriſtye tyrauntes, conſume them in thyne anger according to ꝑ reproche which they haue laid againſt thy ho ly name. Powre forth thy vengeañce vpon them, and let our eyes behold the blood of thy ſaintes required of their handes. Delaye not thy venge aunce O Lorde, but let death deuou= re them in haiſt, let the earth ſwal= lowe them vp, & let them go downe quick to the helles. For there is no hope of their amendement, the feare and reuerence of thy holye name is quite baniſhed from their hertes, & therfore yet againe O Lorde cõſume Pſal. 59. Pſal. 79. Ierm. 10. 11. 12. Pſal. 55. *Agaynſte the enmemyes of God.*

them, cõsume them in thyne anger; and let them neuer bringe their wicked counselles to effect. But according to the godly powers, let them be taken in the snare whiche they haue prepared for thyne electe: Loke vpon vs O Lorde wyth the eyes of thy mercy, and shewe petie vpon vs thy weake and sore oppressed flocke gather vs yet ones agayne to the holsome treasures of thy moste holye worde, that openly we may confesse thy blessed gospell within ꝑ realme of Englande. Graunt this O heauenlye father for Christe Jesus thy sonnes sake. Amen.

Yf on thys maner or otherwyse (as god shal put in our hertes) without hipocrisie in the presence of oure God (respecting more his glory thē our priuate wealth) continuallye we powre forth our complaint, confession, and prayers. Then so assuredlye as our God lyueth, and as we feall these present troubles, shal our God hymselfe ryse to our defence, he shall confounde the counselles of our enemyes & trouble the wyttes of suche as moste wrongfully troubleth vs. He shall sende Jehu to execute hys

iuste

iuſte iudgementes againſte ydola-
tours and againſt ſuche as obſtinat-
ly defendeth them. Jeſabel her ſelfe
ſhall not eſcape the vengeaunce and
plages that are prepared for her por
cion. The flatterers and the mainte-
ners of her abhominaciõs ſhal drink
the cuppe of goddes wrath with her
And in deſpite of the deuell ſhall yet
the glorye of Chriſte Jeſus, and the
bryghtneſſe of his countenaunce ſo
ſhyne in oure hertes by the preſence
of his grace, and before our eyes by
the true preaching of his goſpel that
altogether we ſhall fall before him &
ſaye:

O Lorde thou arte our God, we *Eſaiæ. 25.*
ſhall extol thee, and ſhall confeſſe thy
name, for thou haſte brought wonde
rous thinges to paſſe accordynge to
thy counſeilles which albeit appear
to be farre of, yet are they true and
moſte aſſured. Thou haſte broughte
to rupne the palaces of tyrauntes, &
therfore ſhal the afflicted magnifie
thee, and the citie of tyranfull natiõs
ſhal feare thee. Thou haſte bene O
Lorde a ſtronge defence to the poore,
a ſure place of refuge to the afflicted
in the tyme of his anguiſhe.

goddes
ect.

This no dout dear brethrē shal one day be the songe of gods electe with in the realme of England, after that God haue poured forth his vengeaunce vpon these inobediēt, & blood thrusty tyrauntes: which now triumpheth in all abhominations, & therfore yet agayne beloued in the Lord, abyde patientlye the Lordes deliueraūce, auoiding and flyeng suche offences as may seperate and deuyde you from the blessed felowshyp of the Lorde Jesus at his seconde cōming. Watche and praye, resist the deuel, and rowe against this vehement tē pest and shortly shal the Lorde come, to the comforte of your hertes which nowe are oppressed with anguyshe and care, but then shal ye so reioyse, that through gladnes you shall saye. Behold this our God, we haue wayted vpon him, and he hath saued vs. This is our Lorde, we haue longe thrysted for his cōmyng, now shal we reioyce and be glad in his saluation. So be it. The great Bishop of oure soules Jesus our Lorde so strengthē and assist your troubled hertes with the myghtie comforte of his holye Ghoste, that earthlye tyrauntes nor worldly

Exhortation.

Isai. 26.

worldly tormentes haue no power to dryue you from the hope and expectacion of that kyngdome whiche for the electe was prepared from the begynnyng by our heauenly father to whome be all prayse and honour now and euer.

Amen.

Remember me deare brethren in your dayly prayers. The grace of our Lorde Jesus Christ be wyth you all. Amen.

Yours with sorowfull herte,

John Knox.

Imprynted at Kalykow the 20. daye of Julij.

1554.

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